

# THE CHRISTIAN

November 20, 1960



INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)



**"O give thanks to the Lord, for he is good"**

—Psalm 106:1

The Divine Mission of the Church  
Is to Bring All Men to Communion with God

*A Faith*

# “In the Beginning Was the Word”

*to*

*Live by*

by George Earle Owen

*“In the beginning God expressed Himself. That personal expression, that word was with God and was God. . . . So the word of God became a human being and lived among us.”—JOHN 1:1,14 (Phillips)*

“In the beginning was the Word,” is both culturally and spiritually true. As a social creature, he lives by words and symbols. So related are language and reality that in a large measure man appropriates truth and reality by words and symbols. Man comes into being as man in community by communication. He does not become man until he is spoken to and speaks. Man becomes truly man when God speaks to him and he responds. Communication and communion are at the heart of religion.

Religion is more, not less, than a “feeling of absolute dependence,” “trust in the unseen order of things,” “the consciousness of our highest social values,” “the recognition of all duties as divine commands,” “the sense of a Presence immediately felt to be divine,” “the Beyond that is within.” Revelation is the way God makes known his purpose. In this divine-human encounter, religion is an “I-Thou” experience, in which God speaks first and man responds by faith. The heart of religion is a response to the Ultimate as personal.

Christianity is the religion of revelation. From the “Where are you?” of Genesis to the “Behold, I stand at the door and knock” of the Book of Revelation, the Bible tells of a God who seeks and speaks to man.

No other religion tells of a God who searches

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*GEORGE EARLE OWEN is executive chairman of the Division of General Departments, United Christian Missionary Society.*

for the lost and the unloved, who seeks the sinner not to punish him but to forgive him. “God so loved” is the basis for revelation. Nothing reveals this more beautifully than the Parable of the Prodigal Son. Like this father who ran to meet his runaway son, God meets his children more than halfway. In substance He says: although you live under my judgment you may live under my grace.

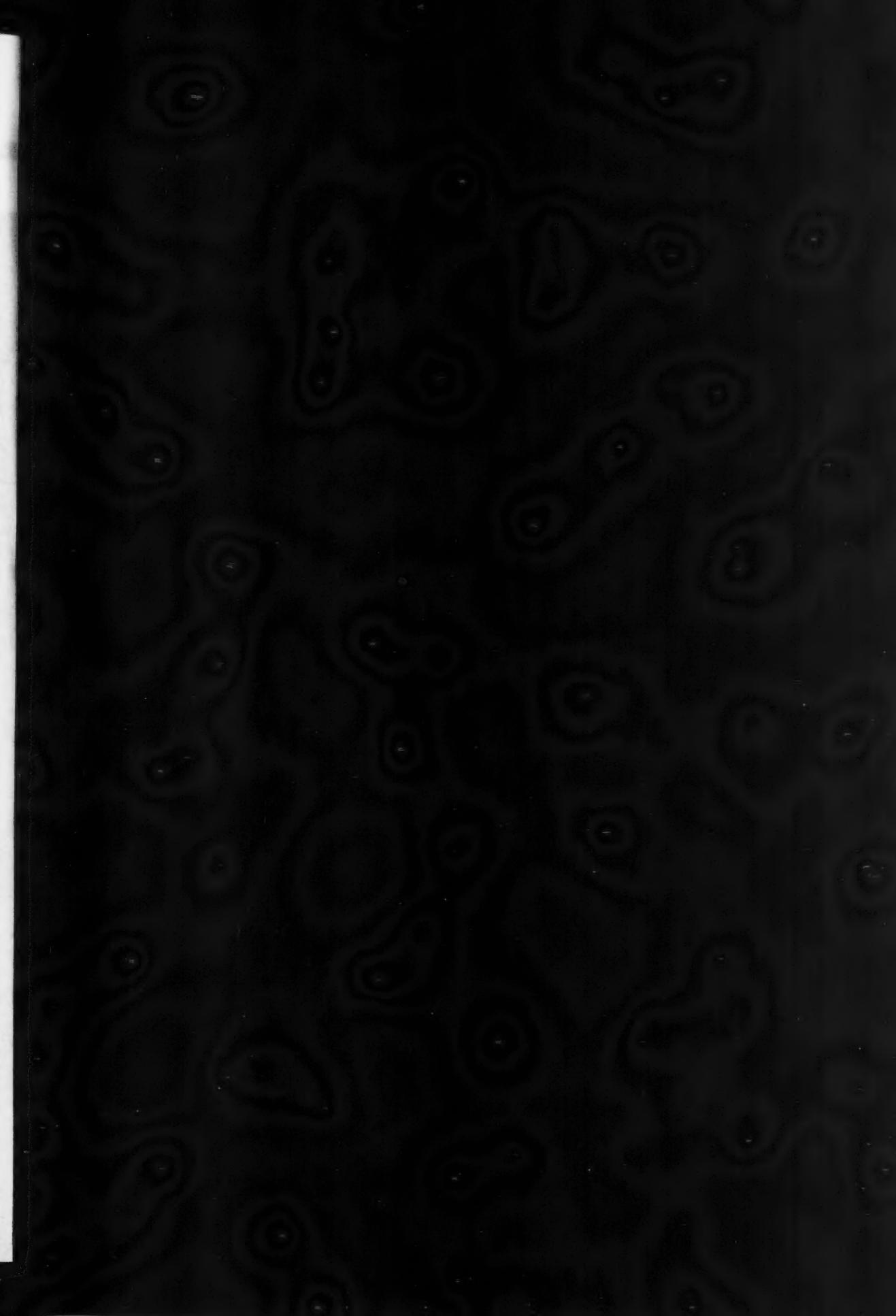
Religion and revelation are essentially a person-to-person encounter. Religion and religious truth are most fully found not in books, libraries, or even church buildings, but in persons.

“The best way to send an idea,” said Dr. Robert Oppenheimer, “is to wrap it up in a person.” Jesus Christ is the incarnate Word of God. “In many and various ways God spoke of old to our fathers by the prophets, but in the last days he has spoken to us by a Son” (Heb. 1:1).

God continues to speak to men through the gospel. Christianity changes with each age and culture but the gospel remains the same. The intent and content of the gospel is to communicate the “good news” that “God was in Christ reconciling the world unto himself.”

The gospel was meant to be communicated. Christianity lives and moves and has its being by communication, witness, and testimony. Christianity is a witnessing religion. It reveals itself and its Lord in its life and work.

The Church holds as a trust this revelation. As the Body of Christ it is a continuation of the incarnation. By nature it is essentially, intentionally, and constitutionally missionary. The mission of the Church is to bring all men through the fellowship of the Beloved Community into communion with God.





# THE CHRISTIAN

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## THANKSGIVING

The grateful earth has paid its  
homage, God,  
For chemicals, minerals, sun and  
wind and rain  
By giving forth rich harvests  
from the sod  
Of luscious fruits and fields of  
vital grain.

And now the fare is spread for  
all to see.  
The flowers in their beauty sway  
and nod,  
And brilliant leaves dance  
through the autumn breeze,  
As humble folk bow thankfully  
to God.

—(Mrs.) Edith Howerton Barnes

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"There is a grace of giving  
and there is a grace of receiving,  
and the two must be learned together."

# When We Are on the Receiving End

by Ralph W. Sockman

BEFORE me lies a letter of thanks from a man who wrote it to those who had sent him gifts. Here is a passage from it: "Not that I complain of want; for I have learned, in what state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me."

Certainly the person who has learned the secret of how to endure changes of fortune with such serenity, has found a security devoutly to be wished.

If we could only discover how to be content in both privation and prosperity, much of our restlessness and anxiety would vanish. Our composure and even our character are so often cracked by sudden changes of financial circumstances.

Which is harder on character, a change from prosperity to privation, or from privation to prosperity? It has often been argued that the rich are more likely to go wrong than the poor. Such arguments have good gospel precedent, for Jesus often warned that the possession of things is prone to inflate the ego and to dull the sense of need, so that the possessor of things lacks the humility and hunger which open the soul to God.

However, there are temptations of poverty as well as of prosperity. On the one hand is the temptation to self-sufficiency, to self-indulgence, to hard-heartedness. On the other, is the temptation to self-pity, to envy, to bitterness.

The letter from which I have quoted was writ-

*Dr. Sockman has been minister of Christ Methodist Church, New York City, since 1917, more than 42 years.*

## Prayer of Thanksgiving

Old Dutch Melody



Lambert Photo

ten in prison. The writer had once been up and now he is down. He came of a family proud of its heritage. He had grown up in the social prestige of his group.

From all this he had been ostracized. He had been cast off by his own countrymen. He had suffered the cruel distempers of fickle crowds, sometimes being welcomed with applause only to have the mob later turn and stone him. But he clearly shows that he knew how to be abased without becoming sour or self-pitying, or bitter.

The reason why Paul knew how to endure adversity is that he had learned how to use prosperity. The process might have been reversed. Some men so school themselves while they are poor that when they become affluent, they keep their heads and their virtues. The two lessons go together.

It is in the years of struggle and privation that a man learns how to be safely rich. It is in the time of prosperity that we need to acquire the qualities which can keep us contented if and when we find ourselves on the receiving end.

There is a grace of giving and there is a grace of receiving, and the two must be learned together. Charity must be seasoned with charitableness, and humility must safeguard us from humiliation. This is Paul's secret. It must be practiced in our most intimate personal relationships as well as in our widest national contacts, for without it the billions we may give for relief may only beget future bitterness.

A few days after the death of his daughter, Oliver Cromwell called for a godly friend to read to him Paul's words to the Philippians with which this meditation began. When the passage had been read, Cromwell said this Scripture had saved his

life after a previous tragedy, the death of his eldest son. Then he repeated Paul's words: "I have learned whatsoever state I am, therewith to be content." Then he exclaimed, " 'Tis true. Paul had learned this, and attained to this state of grace, but what shall I do?"

A moment later the stern old Cromwell went on to quote Paul's further word: "I can do all things through Christ which strengtheneth me." Then a smile broke over his face and he said: "He that was Paul's Christ is my Christ, too!"

At a village blacksmith shop I recall watching the blacksmith take down rough pieces of iron from a nail in the rafter and put them into the flaming forge. Then he would pound the white-hot iron on his anvil and thrust it into the water.

I never knew just what part the heating and hammering and cooling each played in preparing that horseshoe, but together they somehow toughened and shaped the crude iron until it could stand the beating of the horse's hoof on the hard road. And when I read this letter of thanks from Paul to the Philippians, I feel that I am standing before God's forge watching Him transform the rough temperamental Saul of Tarsus into the saintly Paul who could endure both hunger and plenty with courage and contentment.

As again we approach our national Thanksgiving Day, when many Americans are living in fantastic prosperity and many others find themselves in privation, let us look for the secret which made Paul able both to abound and to be abased.

The first element which strikes me is humility. The word *humility* was known among the Greeks and Romans but it was a term almost of contempt. To be humble was to be mean-spirited, a sort of cringing soul. But Jesus took the concept of humility and made it a virtue. And how did Jesus do it? He developed humility by setting man's stature against the measure of God's greatness. In God's presence our pretensions seem petty and our boasted power is dwarfed. In the light of His purity and holiness we see our imperfections and are humbled.

We cannot be sure to take the true measure of our own talents by comparison with our fellow human beings. Phillips Brooks very wisely said that if he were given the privilege of choosing a young man's companions, he would select a few who were inferior to him, so that he could learn patience and charity. Then he would choose some companions who were the young man's equals in order that he could learn the full give and take of friendship. And then he would pick even more comrades who were his superior, so that the young man might learn to look up humbly and aspire to higher levels. All that is a good formula, but of ourselves we cannot be trusted to pick our friends in such proper proportions. We have a tendency to drift toward those of lesser talent who satisfy our feeling of superiority. Or when we are in the

presence of those above us, we are prone to get an inferiority complex.

Jesus, however, puts us in the presence of God who dwarfs us, but in the way that a father humbles his child. In a normal family what growing lad does not think his father is wonderful? The little fellow looks up to his father as one who is big enough to do anything. He is humbled before his father but not humiliated, because he feels himself a part of his father. Thus the boy is both humbled and exalted by his father's bigness. So it is with us when we feel ourselves in the presence of God. We see how small and dependent we are, and we are humble; but we are exalted at the thought of what we are as sons of God and of what we can be through Him.

Humility is a virtue; humiliation is an evil. And those who are on the giving end must be humble so that those who are on the receiving end are not humiliated. It would be easy for an American to become puffed up as he compares the rich resources and industrial efficiency of the United States with the materials and methods of the Orient. But we should be humbled by asking ourselves whether we have made correspondingly more out of our vast opportunities than the others have out of their limited possibilities.

If America is to help less favored nations to their feet, we Americans must learn the Christian spirit of humility; while we are on the giving end we need to remember that we will some day be on the receiving end. Time will see to that. Age or illness brings the strongest of us to the point where we must be waited on. Will that be humiliating to us? Not if we have learned Paul's twofold secret of how to be abased and how to abound.

The second element is gratitude. Professor Henry Nelson Wieman of Chicago once suggested that, just as the devout Roman Catholic has a string of beads called a rosary to keep count of his prayers, so each of us should make a mental rosary of his most precious memories, including the beauty he has seen, the fellowship he has enjoyed, and the good gifts that life has brought him. Professor Wieman would have us frequently count the beads of this mental rosary and give thanks to God for each separate favor.

The idea has merit, for when we start to count our many blessings, to "name them one by one," as the old hymn puts it, we begin to rummage among our memories and we uncover so many forgotten reasons for gratitude. Our minds run back to the days of our childhood when parents sat beside our beds and held our feverish hands. We remember how long we were on the receiving end of our home.

And then we think about those who made this land a fit place for our fathers to live in. In early New England it was a Thanksgiving custom to place five grains of corn at every plate as a re-

(Continued on page 27.)

# Editorials

## Positive Thanks

THE spirit of the Thanksgiving season expresses itself in three different ways in the United States. (The Canadians had their Thanksgiving day on October 10. We trust the spirit of these words may be retroactive for them.) We advocate the third way.

The first mood that one hears, sees and even finds himself sharing is one of physical well-being. He has a day off which can be spent with the family. The grocery bill is paid. The roof does not leak. There is good football on the television. This latter fact is doubly appreciated as the years move along. One can participate in the enthusiasm of youth without the discomforts of taking his old body out in the cold.

The second approach to Thanksgiving day is a negative one. We are so thankful that we have completed another year without war. Since those who are ill will have little to celebrate those who are well remind themselves of how "lucky" they are that they are not sick. Most of the things which make us grateful because they are absent, are physical inconveniences. We have no troubles, or they are less than they were a year ago, so we are happy.

The right approach to Thanksgiving is positive attitude and action. It has been said so many times that the originator has to go without verbal thanks, that "thanks-giving is thanks-living." The prophets reprimanded the people of Israel and Judah because they made burnt offerings without thankful hearts. Jesus criticized the scribes and Pharisees saying, "you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith" (Matthew 23:23).

These biblical experiences illustrate what continues to happen. If we could only receive the blessings of life and make a pretense at being thankful by performing some little outward ritual, we would be so happy. The divine obligation to give positive thanks by living lives of justice, mercy and faithfulness seems too much to assume.

Are you thankful that there is no general war? Then read, think and speak the things that make for peace. Associate with those who make positive efforts to maintain the peace.

Are you thankful that you have good health, together with your family? Then

eat, drink, rest and exercise so that you may expect health. When unavoidable germs come, meet them at least with a healthy mind and strong spirit that will see you through.

Are you thankful for the church? Then make your thanks positive by joining your brethren in personal growth, and in ministry for the Lord of the church.

## Any Messages?

THE excellent suggestion of the leaders of the Louisville Assembly that congregations send messengers with the particular responsibility to report when they returned home, met only with partial success. This was no doubt anticipated. On one hand, there are those who fear that the messengers might try to exercise some "authority." A more common excuse, however, is that any proposal for a more orderly and more effective relationship between the mass convention and the local churches needs time to develop. It is a good idea and it will grow.

Did you receive any messages from your messengers? That question is the chief concern of this particular column. Of course you did not, if you sent no persons charged with the duty of expressing your concerns and of telling the congregation what happened at Louisville. There will be another year.

Supposing the church did act, in orderly fashion, to appoint the minister, a woman in the church and a layman for this purpose. Have you utilized their distinctive situation to the fullest extent? We dare not ask how many churches had a "convention report" at the next board meeting or other convenient time, and let it go at that.

In contrast to a convention report, which every member of the church gladly makes, formally or informally, the messengers should have majored in program, and listened for plans of cooperative efforts beyond single congregations. All the while they should have had their minds back home, translating dreams into action in terms of persons and groups in their home churches.

The reports of the messengers should not be a one-shot affair. They probably have come home with enough thoughts to spread through the church calendar for a year. Churches should be sure that they make full use of what they have. If you haven't received a message, listen again.

'We Disciples cannot escape the necessary encounter with some form of confessional consensus.'

## *The Goals of Belief*

by George W. Barger

I'M A Christian. Now what do I give up?"

So runs the gag line of a familiar joke. Having made his good confession, a man wonders what else follows. Commitment to Christ is no joke, and the problem posed by that enthusiastic convert is real and proper.

Our brotherhood has usually placed a high premium on liberty of opinion and belief. Ask the question, "What does it mean to be a Christian?" of our people, and you'll likely get as many answers as people.

This isn't all bad. Freedom of belief has led us to a witness of marvelous richness within our brotherhood life. It has opened the gates of creative love toward the whole Church which is scarcely possible in any other segment of the shattered cross. It gives positive recognition that the Christian faith, among other things, points us toward a certain maturity of thought and will.

However, simple candor compels us to confess that our liberty has birthed other children. There is a haziness, an indeterminacy of belief, among our people. Being a Christian ought to mean something.

If we reply, "It means believing in Jesus as Lord," the

*Mr. Barger is minister of First Christian Church, Boonville, Mo.*

further question must be asked, "And what does that mean?" It isn't enough to respond vaguely that this question demands a whole life for the answering. If we are not talking nonsense, and we certainly are not, there must be a certain modicum of blank spaces that may properly be filled in.

Moreover, our posture of non-directive faith has led many to a ridiculous attitude toward religious history. Our tendency has been to approach the Bible as if we alone (or, perhaps, a few trusted friends) had ever scanned its pages or responded to its appeal. The history of our brotherhood appears to indicate that we have been open not only to God, but to self-seeking and opinionated demagoguery.

Surely there are certain "goals of belief" which are common to the Church, and which ought to be a part of the religious understanding of every Christian. That God is Creator of heaven and earth; that Jesus Christ is His only Son and the Lord of all Christians; that he suffered and died for us and our salvation; that he rose again on the third day and is now exalted at the right hand of God; that he will come again to judge the living and the dead; that the church is his witnessing body on earth; that the Holy Spirit is given ev-

ery confessor of his name; that a bodily resurrection and life everlasting are a part of the warp and woof of Christian expectation.

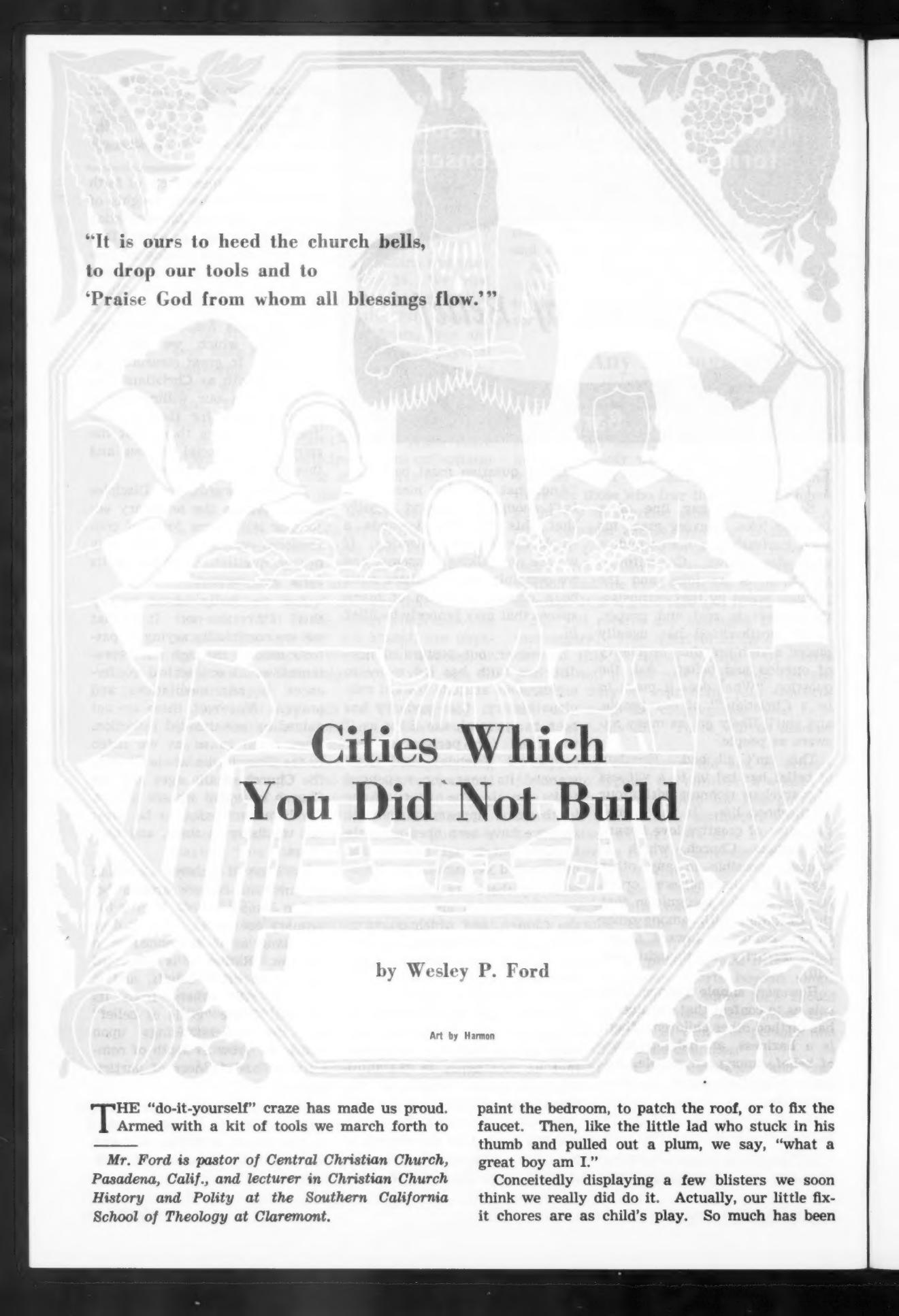
Admittedly these facts of faith lead us toward heady heights of meaning, and our interpretation will differ around the edges. But, this isn't the same thing as saying that these ideas are "mere matters of opinion" for Christians. They are more in the nature of goals for understanding toward which we set our thoughts. In great measure, our future growth as Christians will depend upon our willingness to make a place for them in our lives. It is from them that the spirit of our social witness and thought will be derived.

In other words, we Disciples cannot escape the necessary encounter with some form of confessional consensus. The only proper question is, What is its form and content?

Are we really afraid to say this? Of course not! It is what we are continually saying in pastor's classes, through our representatives at ecumenical conferences, in our meditations and prayers. Moreover, these are not gained by our unaided reflection. They come to us as we listen to the Church, the whole Church, the Church of the ages and the Church of which we are a part. We listen critically, to be sure; but we listen to them, and they to us.

Let's say it plainly: Christian commitment centers around belief in Jesus as Lord. This is the primary confession. But, it does not hang as if suspended in a vacuum. Rather, it is supported by certain other beliefs, and it radiates still others from its matrix. These "goals of belief" are the understandings upon which we grow in depth of commitment and fullness of participation.

To ignore them, or to make them matters of chance and subjective choice, is to play fast and loose with the structure of faith itself!



"It is ours to heed the church bells,  
to drop our tools and to  
'Praise God from whom all blessings flow.'"

## Cities Which You Did Not Build

by Wesley P. Ford

Art by Harmon

THE "do-it-yourself" craze has made us proud. Armed with a kit of tools we march forth to

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paint the bedroom, to patch the roof, or to fix the faucet. Then, like the little lad who stuck in his thumb and pulled out a plum, we say, "what a great boy am I."

Conceitedly displaying a few blisters we soon think we really did do it. Actually, our little fix-it chores are as child's play. So much has been

done for us that we are like children brought downstairs on Christmas morning to find a loaded tree waiting to be harvested.

The Israelites went up to a land flowing with milk and honey. Ancient tribes had settled there and when the Israelites arrived, cities were built, wells were dug, and vineyards were planted.

In Deuteronomy are the phrases: "When the LORD your God brings you into the land . . . with cities which you did not build, and houses full of all good things, which you did not fill, and cisterns hewn out, which you did not hew, and vineyards and olive trees, which you did not plant." (Deuteronomy 6:10-12.) We, too, live in cities which we did not build.

Someone is saying, "But in America it is different; our forefathers did build cities here." True, men built the cities but they did not create that of which the cities are built. The fertile valleys were here, the mountains were full of ore, and the rivers were flowing. That which has made it possible for America to rise to a high economic standard in comfortable isolation was here as the gift of God.

The genius of America is not the product of its natural resources. The true stature of our heritage is faith in God. A month before the "Mayflower" landed at Plymouth in the fury of a New England winter, the passengers drew up the Mayflower Compact stating their purpose and intent. Its opening sentences—"In the name of God, Amen. We . . . having undertaken for the glory of God and the advancement of the Christian faith . . . a voyage to plant the first colony . . ."—show the faith upon which a nation was to be built.

This was not an undertaking toward a higher economic standard, nor freedom from suffering; it was not a desire for bigger business interests; it was rather a venture in the name of God for the advancement of the Christian faith.

The "Mayflower" carried 102 passengers. During the first winter, 51 of their number died of under-nourishment, exposure, and disease. At one time there were only seven well adults able to nurse the sick and hunt for food. Our Thanksgiving comes out of the experience of the second winter when, because of the harvest, the 51 survivors met to praise God.

These people left the Old World because their idea of God had grown. Their faith could no longer be confined to a religious mold. They insisted that they must obey God, and that obedience became a matter of conduct in everything they did. Because they were unwilling to confine God, the exiles became pilgrims to America where they boldly incorporated God into every enterprise.

The goal of the Mayflower Compact, "For the glory of God, and the advancement of the Christian faith," was not a church-centered objective. It was to be expressed in every form of corporate

life. Here was the purpose of government and industry. If they had established a supermarket, its objective would have been to glorify God; selling groceries or anything else was a service to that end.

To look honestly at our past is to discover a unique foundation laid for the cities which we did not build. The desire to glorify God is not so much written as plowed into our past. Such heritage bids us worship Him who inspired that high level of devotion. It is ours to heed the church bells, to drop our tools, and to "Praise God from whom all blessings flow."

Our do-it-yourself slogan is woefully inadequate. We live in cities that we did not build.

Lord God of hosts, be with us yet,  
Lest we forget, lest we forget!<sup>1</sup>

PRAYER: Forgive, O Lord, our boasting and our undue pride. We know that without thee and without brave men we could not have inherited the land we love or the democracy we prize. Because we do possess cities which we did not build, lead us ever along the path of humble gratitude.

As to thee, O God, we lift our hymn of praise, we give thanks for land and laws, for home and family, for gifts of the past and for hopes ahead. We thank thee, too, for the church of Jesus Christ among men, for the blessing it has brought, and for all who give it strength today. In Jesus' name. AMEN.<sup>2</sup>

1. From "Recessional," by Rudyard Kipling, reprinted by permission of Mrs. George Bambridge and Doubleday & Company, Inc.

2. From *Gift of Life*, published by Bethany Press, St. Louis, 1958. Used by permission.

## Thanksgiving Song

Thank God for blessings thru' the years?  
The same great love, His timeless gift?  
The same strong comfort for my tears?  
The same deep faith to shine and lift?  
The knowledge I am not alone?  
Naught else but mercy have I known!

Such greatness! How inadequate,  
How lost the heart is to express  
Its gratitude! And I so late  
To learn the art of thankfulness!  
Till thru' long vigils I had lain  
With constant pain for company,  
To find that sleep, long wooed in vain,  
Could heal and bring release to me—  
How could I ever learn to sing  
My thanks for such a simple thing?

—Berniece Ayers Hall



### Puerto Rican Bishops Reiterate Position

## Wide Reaction to Bishops' Pastoral

NEW YORK—Reaction to the pastoral letter of Roman Catholic bishops in Puerto Rico barring "the faithful" from voting for the Popular Democratic Party of Governor Luis Munoz Marin has ranged from indignation and severe protest to confusion, bewilderment and embarrassment in the United States.

On the heels of the action by the Roman Catholic hierarchy in Puerto Rico came a second pastoral letter again warning that Roman Church members may not in conscience vote for the PDP.

Said the bishops: "The real matter being debated is not whether the bishops have restrained or not the free expression of the voting right," but "whether to a Catholic it is licit in conscience to vote against his own religious convictions." Meanwhile a statement was issued by Msgr. Victor M. Nazario, chancellor of the Ponce diocese, declaring that "Any Catholic commits a grave sin if he votes for the Popular Party, because the prohibition of the bishops is based on grave matters of conscience."

Furthermore, he added, "Any Catholic who preaches or publicly supports the program of the Popular Democratic Party with its heretical content not only commits a mortal sin, but also can be excommunicated according to Canon 2316."

Warning Catholics against being "fooled" or "confused" by any person, the bishops urged that priests and faithful cooperate "to assure that there will be heard and propagated . . . the official voice of the Church" and that all Catholics will "conform their conduct with all fidelity to the principles expressed in our last two pastoral letters."

*America*, national Catholic weekly, urged that Roman Catholics in the United States who may have been "confused, bewildered and embarrassed" by the controversial action by the Puerto Rican bishops, weigh all the factors before passing judgment.

"Whatever the record may show elsewhere," *America* said, "such a prohibition is unprecedented in American Catholic history."

However, a statement from the Vatican declared that the Puerto Rican's bishops acted "perfectly within their rights" in issuing the pre-election pastoral letter.

### Luncheon for Weigle



A BIRTHDAY LUNCHEON honoring Luther A. Weigle was held by the business committee of the Division of Christian Education, National Council of Churches in New York. He was chairman of the Standard Bible Committee which was responsible for preparing the text of the Revised Standard Version of the Bible.

### That Unity Problem

ATLANTIC CITY, N. J.—Church unity is "the great problem" confronting the Christian Church, it was asserted here by an American leader of world Protestantism.

Bishop Henry Knox Sherrill, a president of the World Council of Churches, voiced the belief that "the present condition of hundreds of divided churches is contrary to the purpose of God revealed in Christ."

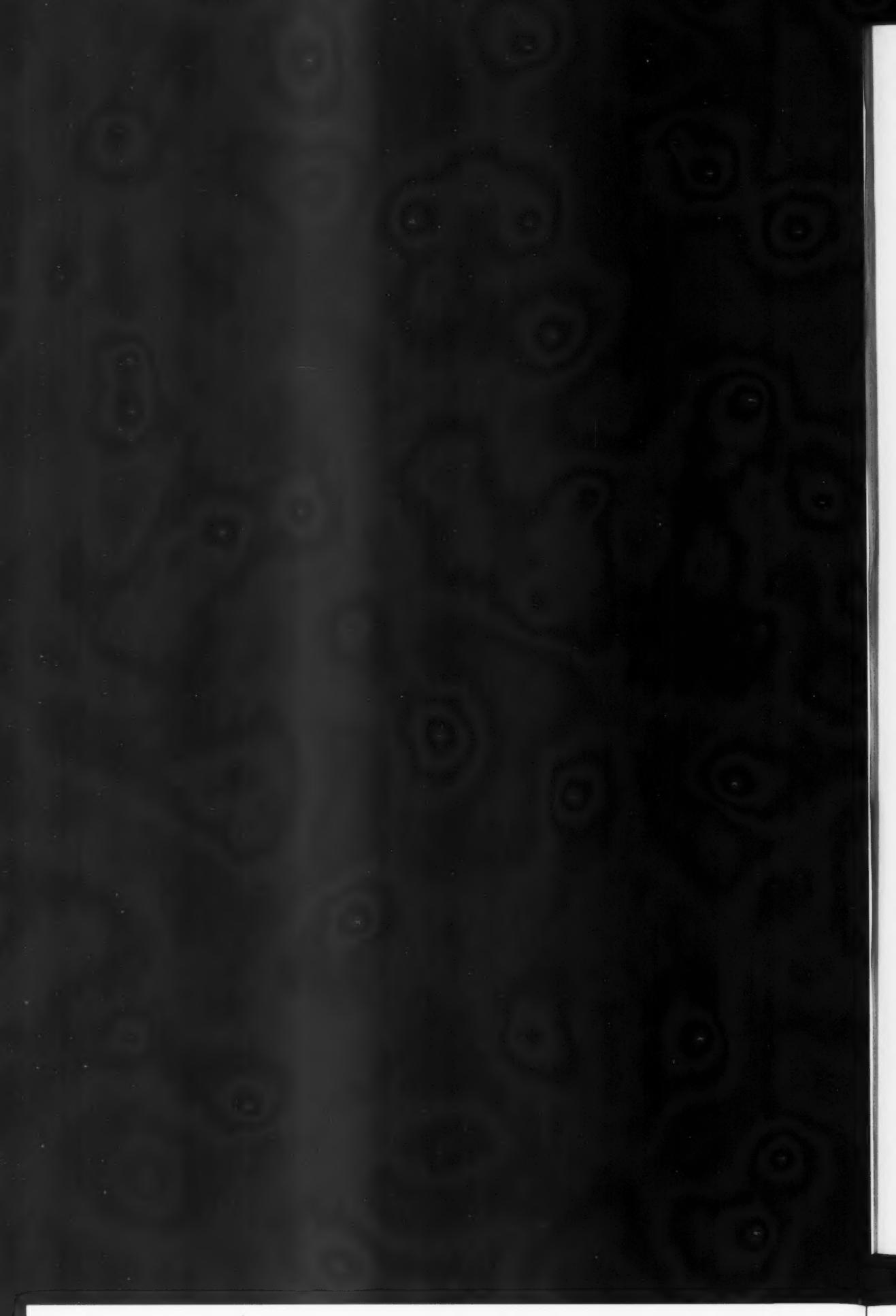
### Christ In Christmas Seals Distributed



—RNS

RELIGIOUS and temperance organizations this year will distribute more than 2,000,000 Christmas seals featuring this unusual design. At the right, Joseph, Mary and the Christ Child are depicted in a typical Gothic stained-glass church window, while at the left a hand is shown pushing away a beer mug, whiskey bottle and cocktail glasses, symbolizing rejection of alcoholic Christmas celebrations in favor of religious observance of the day.





## NEWS IN BRIEF

### MINISTERS OPPOSE CRIME

NEWPORT, KY.—Members of the Newport Ministerial Association have vowed to leave town if the city's vice conditions are not cleaned up in another year. They made this decision at a meeting at which they determined to give their long and largely fruitless fight against vice in this northern Kentucky center another year of effort. The ministers feel that some of their pressure on city officials is beginning to pay off. They noted that slot machines have almost vanished from Newport in recent months and that police have raided several establishments, arresting gamblers and prostitutes.

### CHURCH DISPUTE

ATLANTIC CITY, N. J.—A "sermon" by a New Jersey Superior Court Judge patched up a dispute between two factions of a church congregation at Mizpah, a farming community 25 miles from this resort. The dispute arose over \$5,000 in insurance money that was owing to the Negro congregation of Mount Olive Baptist church after a fire destroyed the edifice in April, 1959. Followers of William Moore, and another group led by W. L. Downs each claimed the money and wanted to go his own way. Their dispute was to have gone on trial before Judge John B. Wick in the Chancery Division of the New Jersey State Superior Court.

### RELIGIOUS INSTRUCTION

BROOKS, ME.—The directors of a Maine school district have voted to remove the superintendent of schools who holds that released-time religion classes on school property is "contrary to the constitution and the state law." Superintendent Robert W. Johnson of Bath was charged with insubordination by directors of School Administrative District Three after he countermanded their order which permitted non-denominational religious instruction in the district high school building. An observer familiar with the local situation said parents preferred to have religious instruction conducted in the schools rather than risk the health and safety of the children on rural roads, going to and from the churches.

### LOCAL OPTION

PORLTAND, ME.—Local option elections throughout the country to outlaw the sale of alcoholic beverages were called for here in a resolution adopted by the 86th annual convention of the National Woman's Christian Temperance Union. Calling such referendums "the only effective way to create dry territory," the resolution added that "real effort in this direction will lead to prohibition."

### GRAHAM CRUSADES

NEW YORK—Plans for intensive "crusading" in Florida, England, Finland and Latin America were revealed here by Billy Graham on the eve of a three-day Spanish-American campaign in Madison Square Garden to reach the unchurched Spanish-speaking people of this city. Following his New York crusade, the evangelist said, he will spend the remainder of the year addressing individual meetings "across the country." In January 1961 he will launch an intensive campaign in Florida, he said, that will "carry us into every city of that state and conclude in March with a three-week crusade in Miami Beach."

### MORMON EXPANSION

SALT LAKE CITY—Plans for a 38-story denominational office building to be built in Salt Lake City by the Church of Jesus Christ of Latter-day Saints (Mormon) were announced here. The project, described by church architects as the "greatest in the Intermountain Region," also includes construction of a 17-story addition to the Hotel Utah, owned by the denomination.

### CRACKDOWN

SEATTLE—The Presbytery of Seattle, representing more than 50 United Presbyterian churches, has passed a resolution calling for severe penalties and strict enforcement of traffic laws, particularly in cases of drunken driving. "More stringent regulations, with severe mandatory penalties, including loss of right to drive and jail sentences, are required," it said, "together with an increasing strict and dedicated enforcement."

### SEMINARY TRAINING

EVANSTON, ILL.—For the first time in its history, Seabury-Western Theological Seminary, an Episcopal institution here, has made its faculty, resources and certain courses available to lay men and women. The seminary's "lay adult study program," sponsored by the school in cooperation with the Department of Christian Education of the Chicago Episcopal Diocese, is divided into fall and winter terms of six weeks each. Classes in each series are held on six consecutive Wednesday evenings.

### SEMINARIES MERGE

ST. PAUL, MINN.—Dr. Ruben H. Huenemann, 51, has been elected first president of the United Theological Seminary of the Twin Cities. The new institution, which is expected to begin operating by Sept. 1, 1962, will merge two seminaries operated under auspices of the Congregational Christian and Evangelical and Reformed Churches. They are Mission House Theological Seminary at Plymouth, Wis. (E & R), and Yankton, S. D., college school of theology (CC).

### QUAKERS LOSING

PHILADELPHIA—A "Quaker Cardiogram" published in the current issue of *Friends Journal* contains critical appraisals of the "health" of the Society of Friends. Taking Philadelphia—once a Quaker stronghold—as an example, the magazine noted in an editorial what it called "disturbing" statistics. In 1790, the editorial pointed out, of the city's total population of 54,000, more than half, or 30,000 were members of Philadelphia's Yearly Meeting. In 1828, out of a population of 188,000, there were 24,000 Quakers. Presently there are about 18,000 members in an area that extends through South Jersey, south to Wilmington, Del., and north and west to Reading and Lancaster, Pa.

### CHURCH LOSING OUT

ATLANTIC CITY, N. J.—The United Lutheran Church in America was told here that "every year an additional 1,000,000 persons are being added to the 66,000,000 Americans who have no church home." Dr. Donald L. Houser of New York, executive secretary of the ULCA's Board of American Missions, asserted that "all the efforts of all the churches in the United States and Canada are unable to gain on this vast army."

New Opportunities

## The Gospel in Africa Through Mass Media

NEW YORK—New opportunities in Africa are opening for Christian Churches to proclaim the gospel through the mass media, despite recent unrest in some areas.

This was the substance of a progress report on a major joint study being made of broadcasting opportunities in Africa. It shows that increasingly national Christian Churches, aided by American and British mission boards, will be able to use radio, television and films to spread the Christian message and increase their education programs.

The report was delivered to RAVEMCCO, the National Council of Churches' Division of Foreign Missions' overseas radio, visual education and mass communication committee, which met this week.

According to William F. Fore, visual education director of the joint section of education and cultivation of the Methodist Board of Missions, "If we don't take advantage of the great strides Africa is taking now, the Church is going to be left behind."

Mr. Fore recently completed a tour of Africa to study the problem for the Methodist Board of Missions and RAVEMCCO.

"In some parts of the continent,"

he said, "we must still depend on the most primitive audio-visual aids. However this is not true everywhere by any means."

"In Nigeria, the facilities of the Nigerian Broadcasting Corporation open to religious groups compare favorably with anything we have in this country."

The report recommends that the churches in Africa use local government and commercial broadcasting facilities as much as possible. In addition, it urges the churches to increase their technical training programs for African nationals, with particular emphasis on programming for Africa audiences.

Radio is regarded as one of the best ways to reach the large numbers of Africans living in cities as well as in rural or bush communities cut off from other means of communication.

## Roman Catholic Law

WINNIPEG, MANITOBA—Justice W. G. Ferguson of the court of Queen's Bench ruled here that five-year-old Bobby Hallas, a Roman Catholic, must be taken from the Protestant parents who have raised him since he was a baby and handed over to the Children's Aid Society.

Under Manitoba law, only Catholic parents can adopt Catholic children. The foster parents vanished for several days rather than surrender the boy.

## "Share Our Surplus" Appeal Scheduled



GIVE THE NEEDY FREEDOM FROM HUNGER



HELP OVERSEAS THROUGH YOUR CHURCH

NEW YORK—Protestant and Orthodox churches cooperating in Church World Service's overseas relief efforts are being asked to raise \$928,870 for the agency's 1961 "Share Our Surplus" program.

In announcing the seventh annual SOS appeal, R. Norris Wilson of New York, CWS executive director, said that this year's goal will enable the agency to distribute more than 350 million pounds of surplus food, valued at \$30,000,000, to needy people in over 30 world areas.

Dr. Wilson said the appeal will be launched during Thanksgiving Week at special community services and elsewhere at observances sponsored by local churches and church-related organizations.

Noting how far every SOS dollar goes in aiding the needy overseas, Dr. Wilson said that \$5 gives bread to 4,500 persons, \$10 puts cereal bowls before 30,000 children, and \$100 provides a cup of milk to each of nearly 750,000 undernourished.

## ICU Enrollment

NEW YORK—A record number of 71 non-Japanese students have registered for the fall term at the International Christian University in Japan.

A majority of the entering non-Japanese students are Americans.

The University's enrollment totals 836. Of this number 734 are Japanese, sixty-three are Americans, and thirty-nine are from other countries. In addition, 471, or 56.3 per cent, of the students are men.



—RNS Photo

THIS NIGERIAN CONGREGATION meets for worship in predominantly Muslim Northern Nigeria. Muslim missionaries have been increasing their missionary work and opposing Christianity throughout Nigeria and other African nations. Britain's largest colonial territory, Nigeria became an independent sovereign country in the British commonwealth Oct. 1.

**Tenn. Equalization Board****Takes Church Property From State Tax Rolls**

NASHVILLE, TENN.—The Tennessee Board of Equalization has removed from Nashville's tax rolls \$5,101,400 in assessments on denominational publishing and educational properties.

Bulk of the assessments—\$4,796,200—was on properties owned by the Baptist Sunday School Board, publishing agency of the Southern Baptist Convention.

However, properties of the Sunday School Publishing Board of the National Baptist Convention in the U. S. A., Inc., Baptist Hospital and Belmont College also were declared tax exempt. The two latter institutions are both owned by the Tennessee Baptist Convention, a state affiliate of the Southern Baptist Convention.

The assessments by the city would have yielded about \$150,000 in additional revenues annually.

Frank King, an assistant city attorney representing Nashville on this matter, said his opinion was that the city could appeal either to Chancery Court or Circuit Court.

The state board did not rule on an appeal by the Methodist Publishing House of a 1959 assessment of \$1,388,100 and a 1960 assessment of \$1,546,300. It will rule after studying additional information.

**Center of Famous Court Battle Speaks**

WASHINGTON, D. C.—John T. Scopes, 61, who more than 35 years ago precipitated one of the most famous trials in history by defying a Tennessee state law against the teaching of Darwin's theory of evolution, said here that the intervening 35 years have not changed his views as to the significance of the trial to religion.

Mr. Scopes, who has since become a convert to Roman Catholicism said, "The central point of it all hasn't changed; Clarence Darrow proved that even William Jennings Bryan couldn't take the Bible literally from cover to cover."

He gave up school teaching after the famous trial in Dayton, Tenn., which found him guilty and resulted in a \$100 fine—subsequently rescinded upon appeal—and went to Venezuela as a geologist.

"I married a Roman Catholic girl there," he said, smiling at his wife, "and I joined the Roman Church because it made her feel right. I

don't go to church much, but our two sons are Roman Catholics."

Mr. Scopes, now a geologist in the oil fields of Shreveport, La., was interviewed by newspapers as he attended the premiere of a movie "Inherit the Wind" which is based on his famous trial.

be in the field of higher education."

Dr. Jensen, now a physics professor at Iowa State University at Ames and a senior physicist at the Ames laboratory of the Atomic Energy Commission, will assume his new post next Jan. 1. Muhlenberg is related to the United Lutheran Church.

**Physicist Declares Church Colleges Are Needed in Education**

ATLANTIC CITY, N. J.—Claims that church colleges are fading out of the American scene were sharply contradicted here by a nuclear physicist who has been named to head such a school.

Dr. Erling N. Jensen of Ames, Iowa, president-elect of Muhlenberg College at Allentown, Pa., asserted that church colleges are of the utmost importance today because "our times cry out for men and women who have been educated in the framework of the gospel of Jesus Christ."

The tensions and trials of a world in a "continual state of cold war," he said, emphasize the fact that the Church "more than ever, needs to

**Joint Translation Of the Scriptures**

NEW YORK—A new joint translation of the Scriptures has been begun by a team of Protestant, Roman Catholic and Jewish scholars, it was announced here.

Walter M. Abbott, S. J., editor of the national Jesuit weekly *America* and one of the leading proponents of the "common Bible" idea, said the new translation will be published in 30 paperback volumes by Doubleday & Co., Inc., in its Anchor Book series. The volumes are scheduled to be released at intervals between January, 1962, and 1966.

Heading the translation team is Dr. William F. Albright, internationally famed Methodist scholar and professor emeritus of Semitics at Johns Hopkins University.



THE GOSPEL FOR GANGS. Billy Graham met with 70 leaders of East Harlem gangs during his three-day Spanish-American crusade in New York. In the half-hour encounter with the frankly curious youths, he warned against seeking security in gangs instead of in Christ, recommended sexual purity, prayed with the youths and urged them to trade their homemade guns and switch-blades for Bibles. About 20 youths timidly raised their hands when he requested "decisions for Christ." The crusade was sponsored by the Protestant Council of the City of New York which estimated that about half of the city's 1,000,000 Spanish-speaking people are "unchurched."

—RNS Photo

GET  
JUAN



by Elizabeth Shafner

BOB STANDISH put a large box on the kitchen table. "Old Jim Parks was down to the Gulch for his mail and he brought ours along. The package is for Susan, from the boss's wife."

Mary Standish turned from the pump at the narrow wooden sink. Susan trotted in from the cabin's other room, a lumpy rag doll clutched to her chest.

"For me?" she asked, her turned-up nose level with the table top. "For me?"

Bob ruffled the bright brown curls. "That's what it says. There's a letter, too, addressed to you," he told his wife.

Mary tore open the letter.

My dear Mrs. Standish [she read]:

Ever since my husband and I visited the mine three weeks ago, I have wanted to send a gift to your darling little girl. I hope she enjoys the doll as much as I did choosing it.

Very truly yours,  
Ethel Carroll  
(Mrs. Brighton Carroll)"

"A doll!" Susan cried. "Open it, Daddy, open it!"

Bob took out his jack-knife and cut the string. In the box was a mountain of tissue paper.

"Let me!" Susan cried. Mary lifted her onto a chair. Susan snatched away the last layer of tissue paper and gave a squeal of pure delight. "Mamma, look!"

It was a doll as lovely as a child's dream. Long golden hair. A pink satin dress, a lace-edged petticoat. Shining patent leather shoes with tiny heels.

"How beautiful!" Mary breathed. She turned to find Bob scowling angrily. Quickly she put the doll in Susan's arms, lifted the little girl down from the chair.

"Isn't she lovely Susan? We must write Mrs. Carroll and thank her. Now why don't you take her in the other room and play? Mother wants to clean up out here."

Susan hugged the doll. "Pretty!" she crooned. "Pretty dress, pretty shoes. Your name is going to be Rose Linda." She went into the other room.

Mary rolled up the string, folded the wrapping paper, smoothed the layers of tissue paper, and put them into a drawer.

"Why couldn't she get her something cheaper!" Bob burst out. "No! She had to buy her the best! Well, I can't buy her the best! I'm not the boss nor the boss's wife. I'm just the guy who looks after the mine when it's shut down. That's the kind of doll I can buy for my daughter."

He snatched the forgotten rag doll off the floor. It hung limply from his big hand.

"Poor Penny!" Mary laughed, but there was a catch in her voice.

The anger went out of Bob. There was only hurt. "She won't be satisfied with what I can

give her after this. She'll want—"

"She's just a baby, Bob."

"Yes, but did you see how she acted—did you?"

"Of course. What little girl wouldn't?"

Bob made a despairing gesture, dropping the rag doll onto a chair. "That's the point." He picked up his worn leather gloves from the table and went out.

As she moved about the little cabin the rest of the day, Mary Standish was glad that Bob was at the mine where he did not have to listen to Susan's ecstatic chatter. The rag doll, Penny, lay forgotten on the kitchen chair while Susan undressed and dressed Rose Linda in her satin finery, put her to sleep, woke her, sang words of love in her ear.

Supper was a silent meal, with Bob frowning into his plate. Susan could scarcely wait until it was over to scurry back to Rose Linda. Bob helped Mary with the dishes, absorbed in his own thoughts until she, too, fell silent.

Dusk came early in the mountains. Mary lit the kerosene lamp and made up Susan's bed, a cot comfortably close to the big wood range. Susan was so tired from the day's excitement that her mother had to undress her and slip the white flannel nightgown over her nodding head. Bob came in as the little girl was sleepily finishing her prayers. He looked down at her for a long moment, then bent and kissed her.

"'Night, Daddy," she murmured. "'Night, Mama." And then, "Is Rose Linda all right?"

Mary kissed her. "Yes, baby. She's right here on the table in her box. Now go to sleep."

In the other room, Bob opened the big old couch to make their bed, then watched moodily while Mary spread blankets and fluffed pillows into shape. Mary went up to him and kissed him.

"It's only a doll," she said.

His arm went round her convulsively, but he did not speak.

A few minutes after Bob had blown out the lamp, Mary heard a noise in the kitchen . . . the patter of small bare feet on linoleum, the scraping of a chair, more footsteps, then silence. When there was no further sound, she got out of bed and went softly into the kitchen.

In a few minutes she returned. "Bob." She touched her husband's shoulder.

He sat up. "What is it?"

"Shh! Be still. Come with me."

Puzzled, he rose and followed her across the room to the kitchen door.

"Look!" Mary whispered.

The red glow from the range flickered softly across the cot where Susan lay. Her eyes were closed in sleep. Beside her on the pillow lay two dolls: Rose Linda of the golden hair and, close to the little girl's face, the rag doll, Penny.

Mary heard Bob let his breath out in a long sigh, felt his arm slip about her in the darkness. "I guess I was wrong," he whispered. "It's going to be all right."

# Be Strong in the Lord



## “Where the Scriptures Speak . . .” by the Editor

Scripture: Ephesians 6:10-20.

FOR the last lesson in a series about man's relation to God through prayer, we turn away from the Psalms to a familiar passage at the close of the Ephesian letter. Those who wish to continue the mood of the Psalms will find Psalm 46 a good background for the discussion of the lesson today.

The language of this passage is not too easy to understand, yet the point of it is not so difficult. Those who wish to be strong must be strong “in the Lord.” That is to say, they need the resources which the Lord has to offer. There is a way to get them.

The way to fight against the forces of evil and “the wiles of the devil” is to put on “the whole armor of God.” (Verse 11.) A little later in the section, Paul makes definite comparisons to the armor which a man puts on for a battle in this world. At the moment, however, he turns to a discussion of the seriousness of the spiritual battle.

In my judgment, there is not much use to try to fathom the deepest meanings of the expressions in verse 12. I can still recall hearing a retired professor lecture on this verse for two days when I was in seminary. (He did not finish the Book of Ephesians in a full semester.) We must understand that all these phrases are in harmony with a concept of the world which was in existence at the time. Please notice that Paul does not say whether he agrees with this concept or disagrees with it. He

is talking about how to fight spiritual battles and uses this comparison only to help make his point.

The spiritual battle is much harder to fight than one “against flesh and blood.” The four expressions, “principalities,” and “powers,” and “rulers of this present darkness” and the “hosts of wickedness” all refer directly to the current view of the way the universe is constructed. It was a frightening experience in the minds of everyone to contemplate these unknown and unseen powers. Now Paul is thinking of the whole spiritual struggle in life in comparison to fighting against these unseen and unknown powers. It is much more difficult than to fight against “flesh and blood” which one can see.

“The evil day” is coming.

(Verse 13.) It is also difficult for us to know precisely what the meaning of that expression is. The important thing is that we see the spiritual protection which Paul claims to be necessary. Then we will realize that it is the same kind of preparation that a person needs in our own day to meet the difficulties and problems which now exist.

Now comes the comparison of covering one's self with the spiritual qualities to dressing a warrior for battle. (Verses 14-17.) I don't think there is any real attempt to compare the different spiritual qualities with the particular portion of clothing, although there may be. The thing is that a soldier girded himself, put on his breastplate and his shoes and took his shield. The Christians at Ephesus are told to put on righteousness, peace, truth, and faith.

### INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR NOVEMBER 27, 1960

#### The Scripture

Ephesians 6:10-20

10 Finally, be strong in the Lord and in the strength of his might. 11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil. 12 For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. 13 Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having girded your

loins with truth, and having put on the breastplate of righteousness, 15 and having shod your feet with the equipment of the gospel of peace; 16 above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God. 18 Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, 19 and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, 20 for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak.

Surely these qualities would make up a good uniform. The person who has them is strong. He is strong in the Lord because they are qualities which come from the Lord. The one who truly believes, who has faith in Christ as his Saviour, has a shield which will ward off "the flaming darts of the evil one."

The last two portions of one's armor are the helmet and the sword. Paul says to "take" these. The earlier things are characteristics which one must possess. The helmet and the sword, however, are things which must be received. One must take them when they are given. Notice

carefully what they are: salvation and the word of God.

We cannot achieve our own salvation; it has been given to us by God through his son, Jesus Christ. There is no intent in Paul's statement here to say that if we "accept Christ" we are then protected from all the evils of the world without any effort on our part. It is a portion of the armor of which he is speaking. So is the "sword of the Spirit."

The "word of God" spoken of here obviously is not the Bible as some might conclude. The Bible had not been written. In fact, what Paul was writing right then is now a part of our Bible.

The word of God is the truth of God, the fact of his revelation through his Son. This tremendous fact is a "sword" which will cut through any of the hosts of wickedness in the world.

Perhaps the real focus of the lesson is in the last verses which refer to prayer. Study them carefully. Prayer is the means by which we achieve many of the qualities in our spiritual uniform. Prayer gave Paul the incentive to speak as he was doing, even while he was "in chains." (Verse 20.) It has done the same for many in many different centuries. It can do the same for us.



## Meaning for Today

by Wayne H. Bell

DURING recent weeks our church school lessons have been based on selections from the great Psalms. These magnificent poems of faith were written by men who had experienced every kind of tribulation one could imagine. They had seen their nation defeated in war. Some of them knew the bitterness of a destroyed nation carried into exile. Others had walked through the valley of the threat of death. Through prosperity and adversity, health and illness they emerged as men of faith.

Out of their experience they knew that while material security and physical strength are to be desired, they are not the greatest blessings in life. Of far more value is a strength of spirit which God alone can give.

Psalm 46 is a song of faith which expresses this conviction. "God is our refuge and strength." From his presence there is a stream of spiritual power flowing into the lives of those who trust in him.

Ephesians 6:10-20 challenges us to "be strong" and conveys to us the truth that our strength comes from union with Christ.

Like Christians of the first century, most of us today need strength and spiritual armor for the battles of the spirit. While all of us readily agree that man is threatened by many physical dangers in modern life, we also recognize that his greatest dangers are spiritual. We look to our union with Christ to give us strength.

The greatest threat to most people is the loss of any sense

of meaning in life, or the loss of real sense of personal worth. In the midst of prosperity and adversity all too many are living in the midst of a spiritual vacuum. Even many good church members are living behind a facade of "busy-ness" in Church life, hiding their spiritual poverty from others and from themselves.

The armor which will protect us in the spiritual battles of modern life is not an armor of church affiliation. It is the spiritual armor of truth, righteousness, the gospel of peace, the helmet of salvation, and the sword of the spirit.

To say it a little differently, our spiritual armor is a strength of spirit which comes when we find our place in the circle of God's love.

To recognize the truth about one's self, to see one's sin of pride and selfishness, to know God's love, grace and forgiveness, is to know the meaning of salvation as spiritual "self-awareness." Through such awareness God invades the soul with strength and might. The threats of everyday life are turned back. Through continued prayer and meditation this strength is maintained and we win our spiritual battles again and again.



## Consulting the Pastor

by Charles F. Kemp

# A Faith That Waits

THE first chapter of the Book of Acts tells the story of the apostles being gathered together in Jerusalem. It includes this sentence, "And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father." The word I want to emphasize is the word "wait." He charged them not to depart from Jerusalem but to wait. . . . To wait is one of the hardest things there is to do.

You can think of many illustrations. Two days before Christmas a child says, "I can hardly wait." A famous athlete writes an article for the newspaper and says, "Once a game has started I am calm and relaxed, but waiting for that first whistle to blow is hard." Sometimes the length of time we have to wait may not be so long. A bridegroom may look at his watch fifty times in the last fifteen minutes before the wedding march begins. As one said, "I have three battle stars in the last war, but it wasn't as tough as waiting for this to start."

It's all right for John Burroughs to write his poem, "Serene I fold my arms and wait." That is beautiful poetry. It is no doubt an expression of the serenity of life that John Burroughs attained, for he was that kind of a person, but I imagine that there were times when even John Burroughs became a bit impatient or found life a bit difficult. Faith has been described or defined in a variety of ways. We hear of the faith that redeems, the faith that transforms, the faith that inspires. Here I would like to emphasize the faith that enables us to wait.

As with all things, it varies with the situation. There are times when we ought not to wait. There are times when the thing to do is to act. When the house is on fire we can't wait to finish a letter. If a man is drowning we must act. We can't wait to study the principle of life-saving. We have to get him out of the water somehow.

In time of need we ought to act. If the Good Samaritan had waited to see if the man along the roadside was worthy of his attention, the man would have died. He saw

a need and he went into action. When we think of all the good books we are waiting to read, or the things we are waiting to begin to do. . . . It is a wise person who develops the habit of doing the things that ought to be done and doing them now.

There are times when we ought to choose to wait. This passage in the Book of Acts, for instance. Why did Jesus tell them to wait? They weren't ready yet. They should wait until they were "clothed with power," until they were prepared in mind and spirit. There are times when we should wait to avoid errors.

Here is a man who says that every time he gets angry with someone, he writes him a scorching letter. Then he waits twenty-four hours before he mails the letter; thus he seldom mails it. One should wait until he can see the situation calmly in proper perspective, with more understanding. Thoreau said, "A hero is one who can wait as well as one who can make haste."

There are some things that will never be achieved unless we are willing to wait. It is the very nature of things. We say, "Great oaks from little acorns grow." But that is only a partial truth. Great oaks grow from little acorns plus the fertility of the soil plus the rain and the sun, or plus the universe itself. Even then it takes time. There is an old saying, "God can make a mushroom overnight but it takes Him a thousand years to make a redwood tree."

Most of the good things in life require growth, development; this some people do not have the patience to endure. Some things you can get in a hurry. You can go out and seize them, but some things only develop through the years. They come to those who wait. I am speaking of character, culture, and education. These things do not come in a hurry. A man could conceivably pay his tuition for four years, even buy all his books at once, but he cannot acquire an education unless he is willing to work and wait and work and wait.

This is an aspect of religion that we sometimes leave out. We talk about the value of prayer and faith and all such things. But if we de-

sire them we sometimes have to wait. The 37th Psalm says, "Rest in the Lord and wait patiently for Him." Prayer, faith, trust, devotion: these things come to those who wait.

Great souls have learned to wait. Judson, the missionary, waited seven years before he had one convert. Seven years he worked with no visible signs of success, but he kept on.

The great scientists continue to work and wait. The great reformers work and strive and even give their lives, often with little evidence of result. The great personalities have all had experiences in which they felt in their own lives that they were making no progress, but they kept on.

Sometimes these periods of waiting may be very fruitful, in some ways quite unexpected. There is an excellent example of this in the New Testament. The Apostle Paul was a man of action if there ever was one. He always seemed to be on the go, traveling throughout the Roman Empire, establishing churches, visiting ones he had already established, preaching, teaching, doing a number of things.

At the very height of his career, when there seemed to be the most to be done, he was seized by his enemies and thrown into a Roman prison. There was nothing he could do but wait. Here were all these churches that needed to be visited, so many things to be done—but the time wasn't completely lost. He wrote some of them a letter. One of the letters he wrote to Philippi. Among other things he said,

*"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."*

*"Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you."*

As it turned out, some of the finest parts of our New Testament came because he was forced to wait.

It is faith that will sustain us as we wait, the faith that God is good, that beauty, truth, and goodness cannot ultimately be defeated. It is the faith of the 27th Psalm, "Wait upon the Lord, be strong and let thy heart take courage. Yea, wait thou for the Lord." This is the faith that enables man to wait.

### 10,158—A Record Registration At One of the Biggest and Most Significant Conventions

## Important Resolutions at Assembly

ST. LOUIS (Special)—The 1960 Assembly of the International Convention of Christian Churches in Louisville, Ky., will go on record not only as one of the largest (a record 10,158 registered) but also as one of the most significant gatherings of the Disciples.

The Assembly, held Oct. 21-26 at the Kentucky Fair and Exposition Center, acted upon 55 reports and resolutions, including a brotherhood restructure report establishing an important Commission on Restructure which likely will result in sweeping organizational changes.

Another important action was a resolution in editorial form, titled "The Role of the Church in a Multiracial Society," providing counsel of the Department of Christian Action and Community Service on race relations and the church, a statement to serve as a guide to churches and church members in working for the "achievement of Christian race relations in their own lives and communities."

The high quality of the program and the significance of many business resolutions were eclipsed to a considerable degree by debate on and approval of an emergency resolution (number 55) regarding convention accommodations for Negro delegates.

The resolution: (1) cited a series of incidents wherein Negroes were denied accommodations at some eating places and hotels; (2) suggested that some brotherhood leaders made "compromises" with directives of the International Convention resolution on accommodations (which was approved in 1953); (3) apologized to Negroes for "the compromise in principle which had been made"; (4) advocated publication for convention delegates of "a list of those establishments whose known policy is discriminatory and urge our people to be guided in conscience with regard to patronizing such places."

Much of the debate over the resolution, both in the plenary sessions of the Committee on Recommendations and on the floor of the Assembly related to the section stating: "We recognize that some leaders of the brotherhood, both Negro and White, in the interests of expediency and with hope of progress, made certain compromises with the directives of the Portland resolution."



PERRY E. GRESHAM, who was elected president of the International Convention (left), is congratulated and given the gavel of office by 1960 President Loren E. Lair. Dr. Gresham is president of Bethany College and Dr. Lair is executive secretary of the Iowa Society of Christian Churches.

The report on brotherhood restructure called for election by the International Convention's board of directors of a broadly representative Commission of not less than 120 or more than 130 individuals for a term of three years. The Commission on Restructure would include a 15- to 18-member central committee appointed from the membership of the Commission to give direction to the process of study and restructure.

The Commission will bring reports and recommendations to the assemblies of the International Convention, to various agencies and institutions of the brotherhood and to the local congregations. Administrative leadership will be provided by the International Convention staff.

The restructuring process, according to the approved report, "must go forward on the basis of broad brotherhood confrontation, seeking to involve as many individuals and groups as possible in the study and reaction."

The resolution on "The Role of the Church in a Multiracial Society"

deplored the fact "that the fellowship of the church, expressed in a community of persons serving one another in love, is denied and perverted by discrimination based upon class distinctions of color and social status."

Such "deliberate discrimination" was described in the statement as "contrary to the spirit and general practice of the first century Christian Churches." The document described "certain directions" for action "toward the removal of barriers that restrict the opportunities of persons of any group for growth in understanding and mutual service" and called for people to work toward "conditions of freedom of access for every man" in specific areas of community life.

Among these areas listed are: "Freedom of access" to voting rights, employment opportunities, housing, all public and semi-public facilities and educational opportunities.

The study document called attention to existing problems in race relations and offered some solutions, listing "actions" of various groups which "may suggest appropriate steps." Among these were: study and implementation of "The Report of the United States Commission on Civil Rights"; use of programs to encourage equal job opportunities; participation in groups to bring about "open occupancy" housing patterns; use of "sit-in" demonstrations to direct action against the refusal of department and variety stores to serve Negroes at lunch counters.

Considerable brotherhood sentiment, in some areas displeasure, with varied uses to which the annual "Week of Compassion" offerings have been designated was

### MORE TO COME

This is the first in a series of special news stories reporting on events at the 1960 International Convention Assembly in Louisville, Kentucky. The next three issues will contain further reports, pictures and information regarding the Assembly.

reflected in a resolution urging that "Week of Compassion offerings be restricted in use to physical and spiritual needs of distressed and dispossessed peoples" and that "funds for our Military and Veterans Services be drawn from other sources within our organization." The Assembly, "in view of the study being made and the progress achieved in this area by the Week of Compassion Committee," received the resolution and referred it to that Committee for further study and action.

Two Assembly actions related to the backing of the National Council of Churches. One noted false accusations made against churches affiliated with the NCC and attacks made upon such churches by "apostles of discord." The resolution affirmed "wholehearted support of the National Council of Churches of Christ in the U.S.A."

In a similar resolution achievements of the National and World Councils of Churches were commended.

The latter resolution reaffirmed "faith in the purposes and integrity of the National and World Councils of Churches" and urged churches "to show their faith by increasing financial support" to the councils to insure continued development.

Critical of "the noisy detractors" who attack the National Council and World Council and constituent members, the resolution asserted:

Let the truth be known. We are not ashamed of the record of the Councils, and we are not afraid of any honest and impartial investigation. We rejoice in the measure of unity which has been attained through the Councils, the significance of the work accomplished.

Rejected by the Assembly apparently because of the preponderance of "special days" among Disciples, was a resolution calling for the observance of Annual Law Enforcement Day. It was "received with appreciation to the Eagle Rock [Los Angeles] Church" (from which it came) and referred to the Department of Christian Action and Community Action "for study and the lifting out of its value for educational purposes."

Also rejected but of considerable impact by way of encouraging advance publication of convention resolutions was a resolution urging greater grass roots participation in studying resolutions before they are acted upon. Although the resolution was disapproved because of the impossibility of implementing some of the suggestions contained in it, the Assembly action recognized the value of congregational study.

### ● At Evangelistic Convention

## Lin Cartwright Urges Quantitative and Qualitative Evangelism

LOUISVILLE, KY.—A plea for evangelism which is both "quantitative and qualitative" was issued here by the 1960 president of the National Evangelistic Association of the Christian Churches.

Speaking on "Present Day Imperatives in Evangelism," Lin D. Cartwright, editor emeritus of *THE CHRISTIAN*, warned against superficial motivation and purpose and asserted that deep-rooted evangelistic emphasis "is not only an imperative for our churches, it is an imperative for the very survival of our civilization."

Describing evangelism as standing "at the cutting edge of the Christian program," Dr. Cartwright said: "Our evangelism today must be both quantitative and qualitative. We must reach people; we must reach more of the loyalty and devotion of their hearts for Christ."

Hitting superficial approaches to Christian commitment, he declared: "unless our evangelism grounds a man's faith deeper" we are only inviting disaster for the Church in the future. He expressed the fear that unless faith is in depth "our pews will be filled with status seekers who follow our Lord only for the loaves and the fishes."

The newly elected president of the NEA is Lawrence W. Bash, minister of Country Club Christian Church, Kansas City, Mo. The 1961 convention of the Association will be held in that city—at the time of the assembly of the International Convention there.

Also elected were: Theo Fisher, pastor of Northwood Christian Church, Indianapolis, vice-president; Donald M. Salmon, executive secretary of the United Christian Missionary Society's department of evangelism, general secretary; Mrs. Arlene Dux Rothenberger, Indianapolis, corresponding secretary; and Harold W. Deitch, pastor of First Christian Church, Salem, Ohio, treasurer.

Dr. Bash, in an address before the convention, asserted that the evangelistic need is for remedies instead

of diagnoses. He denied that the solution is to be found in any "gimmick or technique."

Calling for a deeper theological understanding for the future of the Church, Dr. Bash said religion is not of minimums but of a faith of maximums.

Dr. Julian Price Love of Louisville Presbyterian Seminary here spoke before the Association in favor of a "Biblical Method of Evangelism" which is a process of witnessing, "the testimony of the things a man knows, has experienced and seen first hand."

Dr. Love is professor for the chair of Biblical theology at the Louisville Seminary.

Program features included a "clinic on evangelism" led by Mr. Salmon. Among the other speakers were: Carleton Garrison, pastor of First Church, Ponca City, Okla.; Dr. Gustav A. Ferre of Texas Christian University, Fort Worth; and Principal Arthur W. Stephenson, head of the Bible College at Woolwich, New South Wales, Australia.



L. W. Bash

for our churches, it is an imperative for the very survival of our civilization."

## True D. Morse Is Honored in Washington

WASHINGTON, D. C.—True D. Morse, undersecretary of agriculture, has been named the Layman of the Year by the Council of Churches here.

An elder of National City Christian Church, Mr. Morse serves as a member of its finance committee.

Dr. Theo. H. Palmquist, minister of Foundry Methodist Church in this city, and a representative of the Council of Churches, presented a plaque to Mr. Morse in a special ceremony.

The plaque read: "In recognition of distinguished service rendered in the development of the moral and religious life of the city of Washington, ministers of the Nation's Capital have given this scroll and authorized the award to be made annually to the man or woman who may be adjudged preeminently worthy."

In his work with the United States government Mr. Morse serves as second in authority to the secretary of agriculture, he is president of the multi-billion dollar Commodity Credit Corporation and is a member of the President's advisory board on Economic Growth and Stability.

Undersecretary Morse addressed a dinner meeting held in Louisville under auspices of the National City Church Corporation in connection with the 1960 assembly of the International Convention of Christian Churches.

Minister at First Church, Tulsa  
Succeeds Eugene S. Briggs

## Hallie G. Gantz Named Phillips President

TULSA, OKLA.—Hallie G. Gantz, for more than 12 years minister of First Christian Church here, will become the fourth president of Phillips University, Enid, Okla., Feb. 1.

His resignation, announced Oct. 31, becomes effective Jan. 31. He succeeds Eugene S. Briggs, who retires Feb. 1.

A native of Oklahoma, Dr. Gantz was also for 10½ years the minister of First Christian Church, Lubbock, Texas. He served as president of the Texas Convention of Christian Churches.

A member of the board of the Oklahoma Christian Missionary Society, Dr. Gantz has served as president and chairman of its committee to establish and develop new churches in the state.

The president-elect of Phillips is a graduate of that 54-year-old institution. He received his B.D. degree from Yale Divinity School. In 1956 he was awarded the honorary doctor of humanities degree from Phillips. Texas Christian University, Fort Worth, conferred upon him the honorary doctor of divinity degree in 1946.

The Tulsa First Church is a congregation of over 3,000 members. Dr. Gantz has been leading the church in a \$500,000 expansion program looking toward the second half century in the history of the church.

### ON UCMS Board

Dr. Gantz is a member of the board of trustees of the United Christian Missionary Society and chairman of its personnel committee. He was chairman of the committee on program and arrangements for the 1958 assembly of the International Convention of Christian Churches in St. Louis.

Well known in the brotherhood, the Oklahoma minister has frequently appeared on programs for state conventions and ministers' institutes.

Under his leadership Tulsa First Church made city missions a permanent and sizable item in its budget—and other cooperative churches followed this lead. The church stands first in per capita and total giving to others among the Christian Churches of Oklahoma and ranks third in total world outreach giving among the Christian Churches across the nation.

Mrs. Gantz is also an alumnus of Phillips. The Gantzes have three children: Charles, 21, and Gwen, 18,



Hallie G. Gantz: 4th president at Phillips

who are students at Phillips, and Kaye, 14, who is a student in junior high school.

### Fourth President

The appointment to the presidency marks the fourth in the history of Phillips University. Dr. E. V. Zollars, founder of the school in 1906, continued as president until his failing health caused his retirement in the spring of 1915. Chancellor Oliver N. Roth became acting president until Dr. I. N. McCash was secured for president in 1916.

Upon Dr. McCash's retirement, February 1, 1938, Eugene S. Briggs became president and continues until his announced retirement in February. Under Dr. Briggs's administration, 13 new buildings have been constructed, the school's mortgage burned, and number of faculty and students has more than doubled. The school's endowment has tripled. Church support increased from \$6,000 to more than \$200,000 annually.

## Urges Churches Seek Disarmament Now

LOUISVILLE, KY.—"We'll never get disarmament unless the church goes all out for it," Dr. John Swomley concluded at a Disciples Peace Fellowship meeting Oct. 23.

The Peace Fellowship meetings are held annually in connection with the assembly of the International Convention of Christian Churches (Disciples of Christ). The meetings were held at the Kentucky Fair & Exposition Center, where the assembly met Oct. 21-26.

Dr. Swomley is a member of the faculty at National Methodist Seminary in Kansas City, Mo., and a veteran leader of American pacifist movement.

Dr. Swomley said the indications are that "United States is not sincerely negotiating for disarmament. For one thing, we have made no plans for the conversion of our economy if disarmament does come."

"State Department official Dorothy Fosdick has pointed out that Russia may someday suddenly accept one of our proposals and we shall be at a loss as how to re-act."

## UN and Washington Seminars Are Slated

INDIANAPOLIS—United Nations and Washington seminars, planned annually by the United Society's department of Christian action and community service, are now being scheduled.

The first of the U. N. Seminars will be held in New York at the United Nations headquarters, Dec. 5-8, 1960. It will last four days.

The second seminar is scheduled for April 4-7, 1961, and will be held in New York and Washington, D. C.

The third U. N. Seminar is for high school students and is planned for April 16-21, 1961. Five days will be utilized with equal time spent in New York and Washington, D. C.

"Churchman's Washington Seminar" will be held in Washington, D. C., Feb. 7-10, 1961. The Christian Churches (Disciples of Christ) have 29 delegate openings.

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VISTA LA MESA CHRISTIAN CHURCH, La Mesa, Calif., held a mortgage-burning service on Oct. 4. Original trustees of the congregation (from left), E. F. Brady, James Conlee and Harold Hoskins, are pictured as they burned the mortgage papers. Special music at the service was provided by Kel Aiken and Mrs. Bettye Clarno. Richard G. Davis has been pastor of the church since Sept. 1.



AMONG THE 80 SCOUT LEADERS selected to receive Golden Anniversary Scholarships to the Scout Leaders Conference held this summer at the National Volunteer Training Center at Philmont Scout Ranch near Cimarron, N. M., were these six men, all members of the Christian Church (from left, standing): Fred W. Billeb, Dixon, Ill.; William R. Craign, Covington, Ky.; Clarence W. Blessing, New London, Mo.; Harold J. Edwards, Martinsville, Ind.; (from left, kneeling) Samuel Stang, Moline, Ill.; and Bruce Poundstone, Lexington, Ky.

## NEWS

*in focus*

ONE HUNDRED YEARS OF SERVICE—The minister and members of First Christian Church, Plano, Tex., examine the record of a century of service as the congregation's Centennial Book enters the final stage of preparation. The Centennial year observance was climaxed on Oct. 30 with a "Celebration by Dedication." Pictured (from left) are: George Cherryhomes, pastor, Charles Dooley, Mrs. Margaret Kennedy Cherryhomes, Mrs. Charles Dooley and Mrs. Gladys Harrington.



MISS MARY ELLEN LARUE was installed as minister of the Millburg Christian Church, Benton Harbor, Mich., Sept. 18. Miss LaRue, a graduate of The College of the Bible, Lexington, Ky., is the first full-time resident minister for the congregation in over 50 years. The church was established in 1868. Among the participants (from left) were: W. G. Wilson, pastor of Second Baptist Church, Benton Harbor, and president of the Twin Cities Ministerial Association; James L. Adams, chairman of the board; and Lawrence H. Maines, executive secretary for the Michigan Christian Missionary Society.



# NEWS CAPSULES

✖ SIMON DAVIDIAN, pastor of the Christian Church, Tallahassee, Fla., spent three weeks traveling in Russia this past summer. He reported that he believes the American people are being "terribly propagandized about Russian strength and that the Russian people are being propagandized about our strength." He found the country as a whole so disorganized and providing so poorly for the common people that he "cannot imagine it excelling in other realms."

✖ DR. HOWARD KESTER, executive director of Christmount, was the speaker for the annual Bee Tree reunion held Sept. 3 at the Bee Tree Christian Church near Asheville, N. C. One of the outstanding reunions of this area, it is attended annually by several hundred people from far and near places.

✖ BUDD PARK CHRISTIAN Church, Kansas City, Mo., presented 50-year pins to a number of its members on Sept. 22, homecoming Sunday for the congregation. Those honored were Mrs. Elmer Davis, Miss Bessie Smith, Mrs. Perry Johnson, Mr. and Mrs. F. J. Troutman, C. E. Oliver, Mrs. J. W. Sherman, Mr. and Mrs. H. A. Pickering, Mrs. Carl Grey, Mrs. James Peterson, Mr. and Mrs. James H. Ratcliff, Clinton King and Clarence Smith. Harry Parsons is the pastor.—Will Sessions.

✖ GOLDEN ANNIVERSARY services were held Oct. 9-16 by First Christian Church, Wewoka, Okla. Special speakers during the week included, Walter Hargraves, Galveston, Tex., Shelly Anglemeyer, Fort Worth, Tex., Richard Mills, Holdenville, Okla., Harold Van Cleave, Midwest City, Okla., W. A. Merrill, Shawnee, Okla., and Martin Davis, Oklahoma City. Frank Sprague is pastor of the church.

✖ EVANGELIST LELAN AKINS held a revival meeting for First Christian Church, Chaffee, Mo., this fall. There were 28 public decisions for Christ which increased the membership of the church 25 per cent. Ralph Taylor is pastor of the church.

✖ BELTON CHRISTIAN CHURCH, Belton, Mo., was the scene of five nights of church loyalty preachings Oct. 9-13. Dan Peterson, pastor of Pleasant Hill Christian Church, preached the first three nights and Tom O. Parish, minister of Central Church, Wichita, Kan., preached the final two evenings. Dr. Parish is a former pastor of the Belton church. Hugh Sinclair is the present minister.

✖ DYRE CAMPBELL, executive secretary of the Kansas Christian Missionary Society, spoke on the subject, "God's Minister of the Gospel," at the installation service of Gordon Scott, the new pastor of the Martinson Avenue Christian Church, Wichita, Kan. Mr. Scott, who is a graduate of Phillips University and The Graduate Seminary, Enid, Okla., recently completed a four-year pastorate with the Christian church at Oxford, Kan.

✖ HERBERT LESLIE, young business executive of Atlanta, Ga., was recently licensed by the Brookhaven Christian Church. Dr. Barton Dowdy, dean of Georgia Christian College, was the speaker for the occasion. Mr. Leslie, active in the life of the Brookhaven congregation, has enrolled in Georgia Christian College to prepare for the ministry. Mr. and Mrs. Leslie have four children.

✖ DISTRICT NO. SEVEN Christian church convention for northwest Kansas was held Sept. 18 at St. Francis. Speakers included members of the staff of the Kansas Christian Missionary Society. Richard Bacon of Atwood was elected district president and M. E. Frank of Colby the district vice-president.

✖ A WORLD-WIDE WITNESS missionary rally was held at Central Christian Church, Pittsburgh, Pa., Oct. 9-11. The theme of the meeting was "The Cross Across the World." Speakers included L. David Sanders and Charles Fordyce of Brazil Christian Mission and William Thompson of Christian Missionary Fellowship.

✖ MR. AND MRS. CARL GARDNER, members of the Kenton, Ohio, Church of Christ, attended the recent World Convention in Edinburgh. They were the first official representatives in the history of that church to attend a world convention on another continent. Since their return, Mr. Gardner has been busy speaking and showing films of the trip and convention.

✖ Ministers of TAMPA, Fla., cooperated to welcome University of Tampa students to the first inter-faith open house held at the university ballroom. William P. Weeks, minister of the First Christian Church, was in charge of the program.

✖ L. H. WEST has been serving as ad interim pastor of the Christian Church in Lancaster, Mo., in recent months. During this time three members have been added by baptism and three by transfer of membership. Floyd Manning is serving as chairman of the committee to seek a permanent minister.

✖ ETOKA MAEDA, living link missionary for Bethany Christian Church, Houston, Tex., spoke at the church on Sept. 25. Etoka is the first national to be sent by an American church to a foreign country. Born in Japan of Shintoist parents, she graduated from Margaret K. Long school in Japan. For the past five years she has been a missionary in Okinawa.—Gayle Harris.

✖ NATIONAL CITY CHRISTIAN CHURCH, Washington, D. C., through its church school received a special offering for the Africa emergency fund. Over \$700 was received on a goal of \$300. John T. Hinant is minister of Christian education at the church.

✖ A leadership training school for all Christian churches of the HOUSTON, TEX., area

was held last month. Classes were held in the morning hours at First Christian Church and the evening courses were presented at both Heights Christian and Magnolia Christian churches.—Gayle Harris.

✖ SUBURBAN CHRISTIAN CHURCH is the new name recently taken by the Crawford Road Christian Church, Cleveland, Ohio. Last April the Crawford Road property was sold to the Cedar Christian Church (Negro) and that congregation assumed the name of Crawford Road Christian Church, hence the name change. According to the minister, John W. Neth, "Suburban Christian Church is a conservative New Testament congregation in the stream of the Restoration Movement."

✖ After 67 years of service, A. A. YOUNT was given special recognition by the Christian Church of Altoona, Iowa. He was given a certificate of recognition and elected elder emeritus. Mr. Yount united with the church in 1893 and since then has served in every capacity except minister. Stanley Hunt is pastor of the church.—Bruce C. Mosher.

✖ ROSA PAGE WELCH was the featured speaker and singer at three conferences on churchmanship held in Oregon this fall. The conferences were held in Salem, Bend and La Grande and were under the sponsorship of the Commission on Membership of the Oregon Christian Missionary Society.—Ray S. Hewitt.

✖ MEDFORD JONES, evangelist, directed a Festival of Faith Crusade this fall for First Christian Church, Portsmouth, Ohio. Ernest Ford is minister of the church. The crusade consisted of cultivation, visitation and preaching evangelism and a period of conservation.

✖ MRS. GENE JOHNSON, link missionary of Central Christian Church, Seymour, Ind., spent Oct. 8-11 with the church following her return from Monika, in the Republic of Congo. Mrs. Johnson spoke at Central Church, on Oct. 9.

✖ GENTILLY CHRISTIAN CHURCH, New Orleans, La., observed the church's 11th anniversary on Sept. 18. The day's activities included an anniversary dinner and the installation of Frankie Gay as director of youth activities for the church. Special guest for the day was Albert Jones, executive secretary and director of religious education for the Louisiana Association of Christian Churches. Neil E. Lindley is pastor of the church.

✖ VERMILION HEIGHTS CHRISTIAN CHURCH, Danville, Ill., held a ground-breaking service for a new education building on Sept. 18. Various leaders of the church participated as well as Edward Young, pastor of Central Church in Danville. Phillip Woodworth is pastor of Vermilion Heights Church.

✖ RAY C. SMITH, minister, reports that the Christian Church of Willamina, Ore., held its 20th anniversary and homecoming on Sept. 18. Conley Silsby, who helped start the congregation, and B. Ross Evans, the first evangelist, were special speakers for the occasion. Twenty of the original 47 charter members were in attendance, including Wallace Jones of Newberg, who was the first church school superintendent.

## "Non-Instrument" and "Instrument" Members Gather for Conference

ROLLA, Mo.—Three hundred fifty people from about 38 communities gathered here Sept. 16 at First Christian Church to hear W. Carl Ketcherside discuss "The Basis of Christian Fellowship."

The attendance was about equally divided between "instrument" and "non-instrument" members. Twenty-five elders and 19 ministers attended. Although most of the Christian Church people were from "independent" churches, some from the "cooperative" churches attended.

Mr. Ketcherside, editor of *Mission Messenger*, said that, "Christian fellowship is that state or condition into which men are called by the proper response to the glad tidings concerning Jesus of Nazareth; which relationship as respects God is one of sonship and as respects those who mutually participate in it is one of brotherhood."

To emphasize this definition, Mr. Ketcherside pointed out that fellowship is not contingent upon: (1) endorsement, (2) conformity of interpretation of scripture, (3) agreement, (4) attainment of those in Christ to a specified degree of knowledge at a given time.

Editor Ketcherside stated seven points under the general heading, "Considerations to Guide Us in the Revaluation of Our Crucial and Critical State" as follows:

1. Agreement is not essential to nor prerequisite for fellowship but fellowship creates the proper atmosphere in which to labor toward agreement.

2. The conscience and personal conviction of each individual must be respected and protected by those who hold a divergent view and a violation thereof must not be expected or demanded.

3. The minority of things upon which we disagree must not be allowed to nullify or negate the great majority of things upon which we do agree, but the latter must constitute the foundation for restudy of the former. The areas of agreement must be counted as worthy to promote fellowship as those of disagreement to disrupt it.

4. In those areas where formal division has occurred and been sanctified and rooted in tradition, we should not allow the fraternal spirit to be crushed out of our hearts but we should maintain con-

tact and cultivate mutual association.

5. We should cease to regard division among children of God as a constructive instrument to secure purity of doctrine and should look upon it as a destructive weapon thrust into our hands by Satan.

6. We must recognize that so long as schism exists in the body, no segment, splinter or faction is the "loyal church" or the "faithful church."

7. Since only peacemakers are truly the sons of God, we must resolve never to contribute to another division in the ranks of God's family and to resolve that we shall labor unceasingly to abolish those cleavages and reduce those areas of disagreement which have resulted from past attitudes.

The address was followed by a question-and-answer period.

Most of those who attended the meeting expressed a desire to participate in similar sessions that might be planned. Another gathering will be held soon. Anyone wishing information concerning such conferences should correspond with Martin M. Mitchum, P. O. Box 69, Rolla, Mo.

## Robert Bradley Ordained

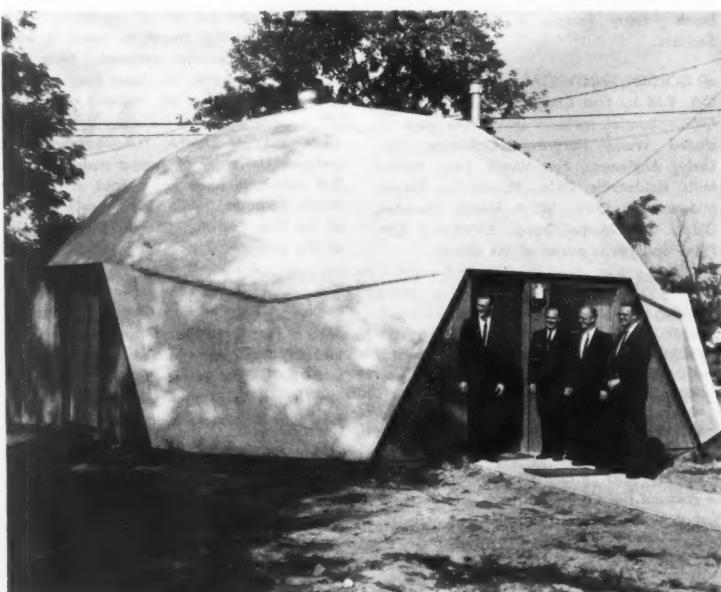
DANBURY, CONN.—Robert L. Bradley was ordained to the Christian ministry here at his home church, Central Christian, July 31.

The son of Mr. and Mrs. Wilbur Bradley, he graduated from the local high school where he was an outstanding athlete. He received the A.B. degree from Lynchburg College, Lynchburg, Va., and the B.D. degree from The College of the Bible, Lexington, Ky.

George W. Morris, pastor of the church here, presided and gave the charge to the congregation. The sermon was given by Robert L. Dady, Richmond, Va.

Chester A. Sillars, executive secretary of the Northeastern Area Christian Churches, gave the charge to the candidate and ordination prayer. Elders John Price and Benjamin Peck shared in the laying on of hands. Special music was provided by the choir.

Bradley is now serving as minister of education for First Church, Paris, Ky.—GEORGE W. MORRIS.



**THIS GEODESIC DOME PARSONAGE** was recently erected by the Student Christian Foundation and is located on the campus of Southern Illinois University in Carbondale. A "dream" parsonage, with plenty of room for meetings, a kitchen of tomorrow and no corners for dirt or dust, was dedicated Oct. 2. The structure cost about \$12,000 and serves as the home of Mr. and Mrs. Malcolm Gillespie and their two children. Mr. Gillespie is the director of SCF, which is an interdenominational student foundation operated by the United Presbyterian, Christian, American Baptist, A. M. E., United Church of Christ and National Baptist churches. Pictured at the front door are (from left) J. R. Canedy, pastor of First Christian Church; Charles Howe, pastor of First Presbyterian Church; Dr. Kenneth Miller, assistant to the president of SIU; and Mr. Gillespie.

# TOWARD A BETTER CHURCH

by Samuel F. Pugh

## Jobs for Those Who Retire

ONE of the richest undiscovered mines in many local congregations, and one that would bring great benefits to the worker as well as to the church, is the member who retires from his place of employment.

A person who is forced by company rule to retire at the customary age of 65 is apt to be completely lost as he makes the change from a busy work schedule to a situation in which he has time on his hands. He (or she) may think that it will be a welcome arrangement when there are no deadlines to meet, no meetings to attend and no interruptions to interfere with a planned schedule, but such serenity is satisfying for only a few weeks. One who is used to many responsibilities finds it difficult to become adjusted to life with no responsibilities at all.

Although the person who retires may have had a key position with his company, it may not occur to him that he could, upon retiring, render a key service to his church. Or if it does occur to him he may hesitate to offer his services. It is a strange fact that many church leaders never see the potential service that older persons, capable and busy when in secular work, can upon retirement direct their energies and interests to church work.

Let us consider some ways a church may serve its older members and the older members may serve the entire constituency.

First, let a selected person or committee (in cooperation with the department of membership) make a file of those who have recently retired or plan to retire soon. Indicate each person's major responsibilities in his secular work, discover his hobbies, his special interests and his particular abilities. Talk with each individual about his relationship to the church, in what capacity he would like to serve and what ideas he has about any job he or the committee may have in mind. Creativity should be encouraged and initiative given much freer rein than is the case in most congregations.

The following are a few special areas of service that are now vacant and waiting for the person who is looking for a worthy way to serve his church:

1. The work of visiting prospec-

tive members under the direction of the pastor and the department of membership.

2. Calling on new members to help them know the church and become a part of its life.

3. Calling on inactive members, hearing their problems and letting them know they are needed and wanted.

4. Serving as chairman of one of the functional departments.

5. Heading a group to serve all of the "homebound" members—shut-ins, handicapped, and those with responsibilities that prevent their attending the services of the church.

6. Overseeing the bringing of the membership roll up-to-date and devising a system that will encourage corrections as they arise week by week.

7. Serving as a writer to send

birthday cards, sympathy notes and congratulations to the members of their church.

8. Specializing in the use of the telephone. Calling new members to welcome them, absentees to discover illness or special need, the bereaved to convey the sympathy of the congregation, the entire membership to secure needed information.

9. Working on the premises, trimming shrubbery, arranging and caring for flower beds, assisting the caretaker in his work.

10. Serving as resource leader for any church group, compiling information for the church office, becoming the historian or the tax consultant or a trustee.

Experience is one of the most important assets of any worker and should be given due consideration as church leaders seek qualified persons for the many needs of the church. Has your church been overlooking some of its most capable members? Life begins at 65 for many people. It could begin at 65 for many more.

Samuel F. Pugh is executive director of Local Church Life of The United Christian Missionary Society, Indianapolis, Indiana.



### MAGNIFICENT BELOVED INSPIRING HYMNS

From Bethany . . . a record, **MOMENTS WITH GOD** . . . an unusually rich interpretation of some of the world's most cherished hymns and recent songs of faith. Ben C. Stevenson blends his splendid tenor voice with the vibrant chords of an organ accompaniment to make this selection a joyful contribution to Christian living everywhere. Each melody is preceded by a moment of meditation to create the mood for its particular message. Twelve beautiful hymns in all. You'll want this record for your family and several others to give as gifts this Christmas. 33 1/3 long-play record \$3.98.

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# CAMPUS COVERAGE

## Campus Capsules

● WILSON, N. C.—Atlantic Christian College, "A College on the Go," was featured as the cover story in the October issue of *North Carolina Education*, state-wide monthly magazine of the North Carolina Education Association. Written by James E. Fulghum, former director of publicity here at the college, the two-page spread cited the dynamic growth of the college which has tripled during the last six years. The article also emphasized the school's science program and the ultra-modern architecture of its most recent buildings.

● MANHATTAN, KAN.—A radio workshop was held here on the campus of Manhattan Bible College Nov. 1-3 in joint sponsorship with the National Association of Christian Broadcasters. Featured speakers included Dr. Forest L. Whan, director of summer school at Kansas State University; Thad Sandstrom, general manager of WIBW and WIBW-TV; and other professors of speech and radio from nearby colleges.

● ORANGE, CALIF.—Fourteen students from nine foreign countries have enrolled this fall here at Chapman College. Nationals represented include China, Greece, India, Iran, Japan, Korea, Nigeria, Philippines and Turkey.

● EUREKA, ILL.—Ralph E. Bennett, minister of First Christian Church, Peoria, Ill., was the speaker for the fall convocation here at Eureka College. The service also included an academic procession and special music under the direction of Professor and Mrs. Royal Humbert, directors of the chapel and bell choirs respectively. A unique feature of this fall's convocation was the use for the first time of the newly designed and created college flag.

● BETHANY, W. VA.—Dr. Melvin M. Marcus, a former U. S. State Department official, has been named assistant professor of political science and director of the Falk Foundation Program here at Bethany College. He is a graduate of the University of Michigan where he received the Ph.D. degree in 1959. A member of Phi Kappa Sigma, American Political Science Association and American Society of International Law, he has served the United States government in many capacities.

● FORT WORTH, TEXAS—Paul C. Reinert, president of St. Louis University, spoke here at the fall convocation of Texas Christian University on Oct. 6. The convocation was a high light of the special week celebrating TCU's 50 years in this city. President Reinert spoke on "The Wedding of Town and Gown."

● CANTON, Mo.—Enrollment figures here at Culver-Stockton College have set a new record in the school's 108-year-old history. Out of a total of 554 students, there are 212 freshmen and transfer students and 314 returning students. In addition there are 28 nursing students who participate in both classes and campus activities three days a week. Twenty-five denominations are represented in the student body with 168 students as members or preferring the Christian Church.

● INDIANAPOLIS, IND.—John T. McNeill is visiting professor of church history here at Christian Theological Seminary for the current semester. An eminent church historian, Dr. McNeill has been professor emeritus at Union Theological Seminary, New York City, since 1953. Dean Ronald E. Osborn, of the seminary, stated that Professor McNeill's coming to CTS is in keeping with the program of bringing distinguished scholars as visiting professors to the campus.

● MIDWAY, KY.—The largest enrollment in the school's history was the feature of the opening here of Midway Junior College and Pinkerton High School. Students enrolled from 55 counties in Kentucky with nearly 50 students from 13 other states including, Ohio, Georgia, Indiana, Missouri, Virginia, Tennessee, Florida, Illinois, New York, North Carolina, Pennsylvania, West Virginia and Washington, D. C.

● LONG BEACH, CALIF.—Students have enrolled here in Pacific Bible Seminary from eleven states, Japan and Korea for the fall semester. Arizona, Iowa, Oklahoma and New Mexico lead the number from out of state, followed by Georgia, Indiana, Pennsylvania, Texas, Minnesota and Virginia. Added to the faculty this fall are Dean Harold W. Ford and instructors Franklin O. Bixler, Richard L. Key and Mrs. Berniece Ford.

● HIRAM, OHIO—President Paul F. Sharp addressed the first formal convocation here at Hiram College, speaking on the topic, "People Make the Difference." He stated that the purpose of a college is to encourage individuality, not individualism. He told the students that their education should acquaint them with the biggest ideas, the greatest issues and the most important decisions of their lifetimes.

● HAWKINS, TEXAS—Jarvis Christian College has received \$937.64 as final payment of the bequest from the estate of the late Clara Belle Hargett of Beaver City, Neb.



PROFESSOR HONORED—Dr. Richard C. Sommerville (second from right), is shown with W. Meredith Norment, Jr., president of the class of 1933, who presented a portrait of Professor Sommerville to Lynchburg College during the convocation Sept. 21. The portrait was painted by W. Donald Evans, associate professor of art at the college. Dr. Sommerville joined the Lynchburg faculty in 1928 and retired in 1946.

## —When We Are on the Receiving End

(Continued from page 5.)

minder of those stern days in the Pilgrims' first winter at Plymouth, when the food was so depleted that only five grains of corn were rationed to each individual at a time. We do well to recall also that on the day when the ration was down to those few grains, there were only seven healthy colonists to nurse the sick, and that one half their number lay in the windswept graveyard on the hill. And yet in the following spring when the *Mayflower* sailed back across the Atlantic, only the sailors were aboard.

When our minds begin stirring our memories, who does not feel unspeakably grateful for the blessings we take for granted in free countries like the United States, the freedom to worship God according to the dictates of our own consciences, the rights of free speech, of a free press, and of free public schools? I have traveled through countries whose governments allow no opposition press, and where all education is under the control of dictators. Can you imagine what it would be like to live in a land where a dictator's whim may be the law of tomorrow?

And when as Christians we start to count our mental rosary of blessings, our memories go all the way back to Calvary, and our hearts well up with inexpressible gratitude. We realize that we are all on the receiving end. No one of us is paying his full way through life. The human race could be roughly divided into two groups: those who think they are giving more than they get, and those who think they are getting more than they give. The former are restless and discontented no matter what they have; the latter have peace of mind and contentment with whatever they have.

Paul belonged to the second group. He felt that in whatever state he was, he was getting more than he was giving, and he was grateful. He saw himself as on the receiving end.

And so are we. Taking it all in all, whether we are in plenty or in privation, we are on the receiving end. And for this we should give thanks to God.

Along with humility and gratitude, I find a third factor in Paul's secret of contentment. And that is imagination. If we are to come through changes of fortune without cracking, we must learn to exercise our imagination.

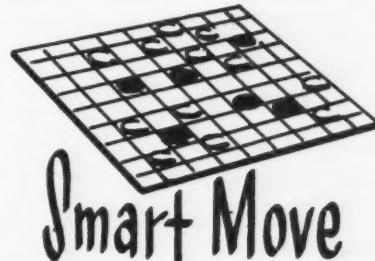
Imagination plays an immeasurable part in our living, but instead of harnessing it for use, too often people let their imaginations run away with them. In these dark and dangerous days, we sit around imagining all sorts of things. But let us put a test to ourselves. What direction do our imaginings take? Are we thinking of all the dire things that might happen to us, such as we might get sick, or we might lose our property, or the communists might take our country over? Why go on? We can all conjure up visions of what

others might do to us—whereas we should use our imagination to picture what others might have done for us, and what we could do for others. That is the direction our imagination must take if we are to have Paul's peace of mind, either in prosperity or in privation.

We need imagination in all our personal relationships. Perhaps you are going to call on a friend who a few years ago was prosperous and well. Now he is ill and poor. You feel it your duty to visit him. You feel sorry for him. You have a lurking thought that he has mismanaged his affairs. Of course you try to conceal the fact; yet nevertheless down in your subconscious mind you have a slightly condescending sense of pity.

Now if that is your attitude today while you in your health and prosperity are on the giving end, just imagine how you might feel if five years hence you are down or sick and someone comes to call on you. Will you not then say to yourself, "He's pitying me. He thinks I've been a poor manager"? I fear you will then not be cheered by your friend's visit.

You see how it works. While we are on the giving end we must learn to put ourselves in the place of those on the receiving end, lest when the roles are reversed we shall ourselves be most miserable. And remember that some day even the strongest of us reach the receiving end.



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## "You Are What You Read"



### Church as Mission

**The Church's Mission to the Educated American.** Joel H. Nederhood. Wm. B. Eerdmans Publishing Company. 163 pages.

The experiences of the author in a church program pointed toward residents in a suburban housing development outside New York, has prompted a unique dissertation emphasizing the Church and its mission (or responsibility).

Following an examination of the New Testament Church as implied by the Book of Acts, a socio-historical and religious treatment of the Church as mission in America highlights evidence that the Church has ministered to social classes.

An attempt is made to describe and analyze "the educated" in terms of cultural development and expectation. At the conclusion practical suggestions are made on *The Church's Mission to the Educated American*.—W. K. F.

### Gospel of Thomas

**The Secret Sayings of Jesus.** By Robert M. Grant with David Noel Freedman. Doubleday and Company, Inc. 206 pages. \$3.50.

This new contribution to the rapidly growing literature on the Gnostic documents found in Upper Egypt in 1945, sheds further light on the development of the Gnostic heresy within the Church.

Grant concerns himself with only the *Gospel of Thomas*. This "Gospel" was originally composed in Greek not later than the early third century. Grant's introduction deals with the discovery of the library of documents and with their dates, origin and theological views (pp. 17-116). He then gives a translation and a commentary on the *Gospel of Thomas* (pp. 117-198).

This Gospel consists of 112 reputed sayings of Jesus. They are based largely on the sayings in our canonical Gospels, but have been modified; (1) by rephrasing them to suit the author's bias, (2) by adding non-canonical materials, or (3) by grouping canonical sayings in

such a way as to give them a radically different import. The author has a Gnostic bias against the historical and makes no mention of sin and forgiveness, or miracles or deeds of Jesus.

This book will be of interest to the minister and the historically oriented layman. Grant's study highlights striking historical illustrations of "proof-text" and "dogmatic" methods of interpretation and of "Demythologizing."—CECIL K. THOMAS.

### For Preachers

**Creative Imagination in Preaching.** By Webb B. Garrison. Abingdon Press. 175 pages. \$3.

The admirable intention of this book is to stir the indolent mind of the preacher—particularly the one whose method of "getting up a sermon" has grown rigid and stodgy through years of unquestioned usage. There is no listing of new interpretations or ideas of the author's; instead the book suggests ways in which the preacher may exercise *his own* "creative imagination" to achieve new insights into both the content of sermons and the method of preparing them. These ways vary from rather well-proved psychological principles to empirical conclusions from the author's experience.

The chief charm of the book, and the most persuasive argument advanced for its thesis, is the imaginative crispness of the countless illustrations the author uses to drive home his ideas. Many of these will doubtless find their way into readers' sermon preparation; but they will also strongly underscore the possibility of the reader's exercising the same creativity the author expresses therein.

There is little doubt that Dr. Garrison practices what this book preaches; and if it be true that the witness of personal dedication to an idea persuades others to embrace it, this book should spur some of us to break out of old ruts grown dusty from the turning of many wheels and strike out over fresh roads to the pulpit.—RICHARD WHITE.

### Death

**The Meaning of Death.** Edited by Herman Feifel, Ph.D. McGraw-Hill Book Company. 351 pages. \$6.50.

Some years ago a humorist derided the scientists of his day for taking pride in their accomplishments while gaining no control over such common problems as the head cold and the weather. Thinkers have shown greater confidence in attacking cosmic data than in working out a way of understanding some intimate human questions. Death is pre-eminent among the universal human experiences which have eluded systematic inquiry.

The appearance of this book is gratifying in several ways. Dr. Feifel has been asking curious and penetrating questions throughout the years of his clinical work, and now he has gotten twenty other people to contribute the fruit of their struggle with the issues of death. Among the contributors are some of the most famous authorities in a variety of fields and some lesser-known but keen observers of empirical and theoretical data. It is good to see the pursuit of profound questions continued through the years, and it is especially rewarding to see an ultimate and perplexing problem subjected to a highly competent discussion.

The subject of death is approached from theological, philosophical, developmental, pastoral, psychological, aesthetic, and clinical points of view. The scope and depth of the papers are so vast that the reader is compelled to re-think much of his attitude toward death. The book is a landmark, summing up past evidence and wisdom and preparing the way for a clearer orientation of future inquiry. The final discussion, by Gardner Murphy, stretches the boundaries of thought and leaves the reader with a proper sense of mystery, humility, and concern for continued study.—ROBERT A. PRESTON.

# Relax

## PLEA

Christmas comes but once a year  
And now it crowds Thanksgiving.  
Parades begin and Yuletide din  
Drowns out our harvest living.

Dear Santa Claus, please  
mount your sleigh  
And softly steal away,  
And leave at least our grateful feast  
On this Thanksgiving Day.

—GENE W. ANDERSON

\*\*\*

## ARITHMETIC

Two villagers met on the street one afternoon and had their usual discussion about the weather, crops and politics.

Finally, one said to the other: "How's your better half?"

"She's all right," replied the other sharply. "But, look here, man, you're mighty careless with fractions."

—TOASTMASTER

\*\*\*

## HERO

The fellow who has done the most to arouse the working class is the one who invented the alarm clock.

—F. G. KERNAN



"But, Miles, there's no recipe in this book for turkey!"

## Associate Editor Speaks

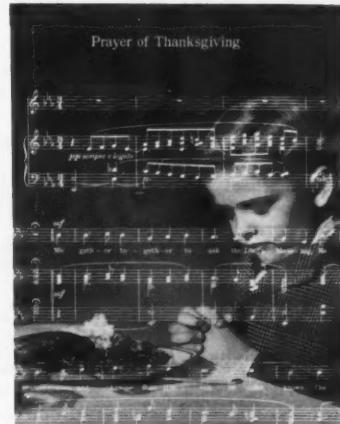
James M. Flanagan, associate editor of THE CHRISTIAN, was the speaker for a special Christian literature dinner held at Central Christian Church, Jacksonville, Ill., Sept.

28. The church honored church school teachers on the occasion and Mr. Flanagan spoke on the importance of the published word in carrying out the total program of the Church.

## Christians Are What They Do!

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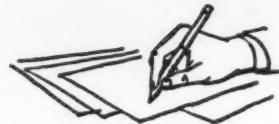
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—Alexander Campbell



## Letters . . .

### Chatter to Bach

Editor, *The Christian*:

Muriel Lederer's article, "Set Your Moods with Music" (*The Christian*, Aug. 21, 1960), was of great interest to me. I am organist of a small Christian Church here and for the past 13 years have been trying to use the prelude as a means to bring them into an attitude of worship, but to no avail.

I've used everything from vigorous Bach Fugues to the softest music I can find but always there is chatter and more chatter which stops only when I start the processional—sometimes not even then.

Maybe I am old-fashioned—no maybe about it, I know I am—but I do feel that they should be in an attitude of worship before the service if it is to be of any real value to them. Most of the churches I have visited in this area seem to have the same difficulty. Maybe it doesn't bother them but it spoils the service for me. Do you have any suggestions, either of the type of music to use, or of anything that the pastor or I might do to improve this condition?—MRS. GWLADYS ROLING, Davenport, Iowa.

**EDITOR'S COMMENT:** I've about given up. It irritates me so much, in my home church and everywhere I go—even in Scotland—that I have to quit thinking about it or I am too sinful to worship by the time the prelude is finished. The topics people feel they have to talk about during the prelude are fantastic. Any suggestions, anyone?

### Conclusions

Editor, *The Christian*:

I read with interest your editorial on "Conclusions" in the August 28 issue of *The Christian*. I would like to express some of my thought concerning that word and subject.

In respect to the study of the Bible, man's relationship to God, God's relationship to man and man's relationship to man, I feel that there should be no such thing as a conclusion. The word "conclusion" predicates an end, and thus closes the door to new communication of words, thoughts or ideas.

There are countless facets to these relationships; and as these facets are reflected in the light of experiences, associations and wise

knowledge, they are like a precious gem which may change appearances in many ways as the light it reflects is altered or the gem itself is changed to different positions.

God's word was not meant to be a proof book for the limited thoughts of man's finite minds; rather, it is the extending down of the infinite mind toward the finite mind to guide its processes of thought and reveal the limitless depths of infinite thought, plans and love.

Let there be no such word as "conclusion" in these fields, but rather let us leave our minds open to new considerations and revelations.—JOHN D. CUNNINGHAM, San Diego, Calif.

### Tares and Bad Fish

Editor, *The Christian*:

If we could learn to treat the tares and the bad fish scripturally we would have no place for the human judgment that divides the visible church, and we could surely live and worship God in the midst of the differing species with less injury and frustration.—M. WATTERWORTH, West Lorne, Ontario, Canada.

### What to Pray For

Editor, *The Christian*:

To answer fully the questions that have been expressed by Lee Tibbals of Kansas City, Mo. (*The Christian*, Aug. 28, 1960), would take too much space, but let me call to mind a few of the reasons that God would not answer such prayers and why Mr. Tibbals would not want God to do so.

He wants warmongers and Communists struck with paralysis through the intercessory prayers of God's people. In posing such a thought he places himself in line for paralysis, for he has declared war on two classes of people. Furthermore, he places himself out of line with the teachings of Jesus.

I would say: pray for the people of Russia and Communist satellites rather than against them, watch to your own relationship with God through Christ under the guidance of the Holy Spirit and trust God to know how and when to deal with the people and situations of this world.—JOHN D. CUNNINGHAM, San Diego, Calif.

### Purposeful Mistakes

Editor, *The Christian*:

I got a big laugh out of the "production slip" that appeared in the August 21 issue of *The Christian*, and which was of course corrected in the August 28 issue. This "slip" reminded me of a recent clipping which reads:

"If you find a mistake in this paper please consider it was put there for a purpose. We publish something for everyone and some people are always looking for mistakes."—PAUL A. REMICK, Lemoyne, Pa.

### Gideon Bible

Editor, *The Christian*:

An article entitled "The Book in the Drawer" by Eva Marie Johnson as printed on page two of the Aug. 21, 1960, issue of *The Christian* has been sent to us by a member of our Association who is receiving your publication.

We are grateful to learn that a New Testament, placed by the Gideons of Mexico, was placed in the bedstands of the Hope Hospital in Aguascalientes, Mexico, and was available to the patient and her husband. Every day we receive letters containing testimonies of those who have come to a saving knowledge of the Lord Jesus Christ through the reading of his Word, and we were grateful for this additional testimony which you elected to print in your weekly publication.—N. A. KNUDSEN, THE GIDEONS INTERNATIONAL, Chicago, Ill.

### Down the Main Road

Editor, *The Christian*:

Congratulations on your editorial "Greater Unity and Richer Fellowship" (*The Christian*, Aug. 7, 1960). Down that road is just what we must be after now.

The main road sign is indicated by Cochran in his article in the same issue—what led us astray was the failure to distinguish between things sacred and things common, faith and opinion, the fixed and things changeable.

Robert Richardson defined the issue clearly in his "Principles of the Current Reformation." We will get exactly nowhere save into greater bewilderment, until we restore and define that issue.—S. S. LAPPIN, Bedford, Ind.

## Books Received

THE INTERNATIONAL LESSON ANNUAL FOR 1961. Edited by Charles M. Laymon. Abingdon Press. 448 pages. \$2.95.

YOU CAN HAVE A BETTER SUNDAY SCHOOL. By T. Franklin Miller. The Warner Press. 79 pages. \$1. (Paper).

UNDERSTANDING THE SERMON ON THE MOUNT. By Harvey K. McArthur. Harper and Brothers. 192 pages. \$3.50.

STEWARSHIP SERMONS. By Charles M. Crowe. Abingdon Press. 141 pages. \$2.50.

JESUS IN THE GOSPEL OF MATTHEW. By Edward P. Blair. Abingdon Press. 176 pages. \$3.

WORSHIP PROGRAMS FOR JUNIORS. By Alice A. Bays with Elizabeth Jones Oakberg. Abingdon Press. 206 pages. \$3.

MANAGEMENT OF LEARNING. No. 5 of "New Dimensions in Higher Education" Series. By E. D. Duryea. U. S. Department of Health, Education and Welfare. 37 pages. \$0.25 (Paper). May be ordered from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

JOHN WESLEY, SPIRITUAL WITNESS. By Paul Lambourne Higgins. T. S. Denison and Company. 134 pages. \$3.

FACT, FICTION AND FAITH. By James Alfred Martin, Jr. Oxford University Press. 186 pages. \$3.95.

DOING WHAT IS CHRISTIAN. By Harold A. Bosley. Abingdon Press. 128 pages. \$1.

DEVOTION FOR JUNIOR HIGH. By Helen F. Couch and Sam S. Barefield. Abingdon Press. 111 pages. \$1.75.

THE DAYS OF CHRIST'S COMING. By Dorothy L. Sayers. Harper and Brothers. Unpaged. \$1.50.

THE CROSS BEFORE CALVARY. By Clowis G. Chappell. Abingdon Press. 62 pages. \$1.50.

CONSTANTINE AND RELIGIOUS LIBERTY. By Hermann Doerries. Translated by Ronald H. Bainton. Yale University Press. 145 pages. \$4.

CHRIST AND THE HOPE OF GLORY. By John Knox. Abingdon Press. 63 pages. \$1.

BROADMAN COMMENTS: International Sunday School Lessons, 1961. By H. L. Hester and J. Winston Pierce. Broadman Press. 458 pages. \$2.95.

THE EXPERIMENTAL COLLEGE: No. 3 of "New Dimensions in Higher Education" Series. By Winston R. Hatch. U. S. Department of Health, Education and Welfare. 13 pages. \$0.15 (Paper). May be ordered from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

TEACHER EXCHANGE OPPORTUNITIES, 1961-62. Booklet No. OE-14047. Published by U. S. Department of Health, Education and Welfare. 39 pages. May be ordered from the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C.

RELIGION AND THE MODERN MIND. By W. T. Stace. J. B. Lippincott Company. 320 pages. \$1.95 (Paper).

FROM PATRIARCH TO PROPHET. By Allen G. Wahrli. The Christian Education Press. 207 pages. \$3.

THE FAR-SPENT NIGHT. By Edward N. West. The Seabury Press. 128 pages. \$2.50.

FAMILY STORY. By Philip F. McNairy. The Seabury Press. 138 pages. \$2 (Paper).

PSYCHOTHERAPY BASED ON HUMAN LONGING. By Robert C. Murphy, Jr. Pendle Hill Pamphlets. 24 pages. \$0.35 (Paper).

NEW ACCENTS IN CONTEMPORARY THEOLOGY. By Roger Hazleton. Harper and Brothers. 144 pages. \$3.

RADICAL MONOTHEISM AND WESTERN CULTURE. By H. Richard Niebuhr. Harper and Brothers. 144 pages. \$2.75.

OUR HEAVENLY FATHER. By Helmut Thielicke. Harper and Brothers. 157 pages. \$3.

PREJUDICE AND POLITICS (Freedom Pamphlets). By Charles P. Taft and Bruce L. Felknor. Anti-Defamation League of B'nai B'rith. 515 Madison Avenue, New York 22, N. Y. 55 pages. \$0.35 (Paper).

THE EUCHARIST AND LITURGICAL RENEWAL. Edited by Massay Hamilton Shepherd, Jr. Oxford University Press. 146 pages. \$3.

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